Canadian Commission for Unesco

Commission canadienne pour l'Unesco

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30TH ANNUAL MEETING OF THE CANADIAN COMMISSION FOR UNESCO

1 - 4 JUNE 1988

YELLOWKNIFE, NWT

30e ASSEMBLEE ANNUELLE DE LA COMMISSION CANADIENNE POUR L'UNESCO

1 - 4 JUIN 1988

YELLOWKNIFE, T.N.-O.

TRANSCRIPTS AND TEXTS OF ADDRESSES

TRANSCRIPTIONS ET TEXTES DES ALLOCUTIONS

MARCH 1989

MARS 1989

An agency of The Canada Council and the United Nations Educational, Scientific and Cultural Organization

Un organisme du Conseil des Arts du Canada et de l'Organisation des Nations Unies pour l'Éducation, la Science et la Culture

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(Les textes qui suivent sont présentés tels que prononcés. Ils n'ont pas été édités)

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CANADIAN COMMISSION FOR UNESCO
30TH ANNUAL MEETING
1-4 JUNE 1988

YELLOWKNIFE, N.W.T.

THEME: Circumpolar Perspectives

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(The addresses are presented in the order and language in which they were delivered)

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Yellowknife, T.N.-O

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Allocution de

Jean Drapeau
Ambassadeur et délégué permanent du
Canada auprès l'Unesco

(Jean Drapeau)

Paris, le 16 mai 1988

M. J.M Harrison
Président
Commission canadienne pour l'Unesco
OTTAWA

Monsieur le Président,

J'ai porté une attention toute particulière à l'aimable invitation que de votre part Madame la Secrétaire générale m'a transmise de participer aux travaux de la Commission à Yellowknife, les 2, 3 et 4 juin.

Le principal motif qui m'empêche d'accepter votre invitation c'est la 129e session du Conseil exécutif de l'Unesco du 25 mai au 9 juin.

Déjà l'ordre du jour s'annonce chargé. Et même si le Canada n'est pas, cette année, membre du Conseil exécutif, la délégation devra en suivre tous les travaux, participer aux nombreuses réunions de groupes, avoir des entrevues avec d'autres chefs de mission et tenir les autorités du ministère au courant des discussions et décisions.

Les occupations régulières de la mission, gonflées de ce programme, requerront toutes les ressources dont la mission dispose. Votre expérience vous permet de n'en pas douter.

En conclusion, n'étant pas trop de deux pour tous les travaux durant cette période je dois, à regret, décliner votre invitation et ne pourrai être des vôtres à Yellowknife.

Je vous prie, Monsieur le Président, de transmettre mes salutations bien cordiales à vos collègues du Comité exécutif, à ceux de la Commission, à tous les participants.

Elle sont d'autant plus sincères que les échanges de vues auxquels ils collaboreront se poursuivront en parallèle à ceux du Conseil exécutif de l'Unesco, récemment entré dans une phase nouvelle de son histoire que toutes les commissions nationales souhaitent progressive.

Les problèmes de l'Unesco à l'étude à Paris ne seront pas nouveaux. Ils ne seront jamais nouveaux.

Sous un nouvel éclairage, parfois ils paraîtront autres ou modifiés, compte tenu de l'état changeant des esprits qui les aborderont, des modes variés de les présenter, et surtout, par-dessus tout, de la souhaitable détermination formelle des États Membres et de leurs représentants d'asseoir les solutions sur les exigences d'un réalisme brutal peut-être, mais qui colle aux contours précis de l'humanité inquiète, en épouse les dimensions spirituelles autant que matérielles, et qui transforme les nébulosités de notre temps en une clarité qui fasse époque.

Dans cet espoir, la foi en l'Unesco, plus ferme que jamais, vaincra les sceptiques, confortera les plus faibles, animera les plus forts d'une plus vive ardeur, facilitera la compréhension et agrémentera les relations mondiales. En peu de mots, l'Unesco pacifiera une humanité renouvelée.

Depuis trop longtemps, hélas, on a cru même à l'échelle du monde, que la crainte était le "commencement de la sagesse" et que le meilleur moyen d'atteindre la paix c'était de "préparer la guerre"; je veux croire que le moment approche où l'humanité entière, devenue plus sage en conséquence de ses souffrances, de ses inquiétudes, de ses deuils plusieurs fois millénaires, de ses doutes mêmes, que l'humanité plus sage, dis-je, s'armera des seules armes vraiment pacifistes capables d'instaurer une paix sereine et rassurante, les seules armes dignes d'être maniées par les femmes et les hommes de tous les temps et de tous les continents: l'éducation, la science, la culture, toutes trois puissamment amplifiées par les nobles et gracieuses vertus de la communication.

Monsieur le Président, dites bien à celles et ceux qui se sont réunis à Yellowknife que la petite équipe de la rue Miollis, par-delà les terres et les mers, est en union de pensée avec eux. Nous souhaitons que les travaux de la Commission soient couronnés du succès indispensable à l'avancement de la réalité de la paix par la compréhension et l'esprit de fraternité.

Veuillez agréer, Monsieur le Président, l'expression de notre bonne considération.

L'Ambassadeur,
Délégué permanent,

Jean Drapeau

Address by

Anders Arfwedson
Deputy Assistant Director-General
for Culture and Communication
Unesco

(Anders Arfwedson)

Mr. Chairman,
Honorable Representatives of the Government of Canada and the Government of the Northwest Territories,
Distinguished Delegates, Guests,
Ladies and Gentlemen,

May I say, first of all, that it is both a privilege and a pleasure to represent the Director-General of Unesco, Mr. Federico Mayor, at this forum which gathers together a host of high-ranking governmental officials, members of National Commissions, representatives of the autochthonous communities,eminent scientists and specialists or, in a word, all the principal partners from Canada and other Northern countries concerned with the "Evolution of the North". I extend my most sincere thanks to the Canadian authorities fro kindly inviting Unesco to attend this Assembly. I should also like to express our gratitude to the Canadian Government, to the Government of the Northwest Territories of Canada, and to the Canadian Commission for Unesco and its President, Mr. Jim (J.M.) Harrison, for their initiative in organizing an Assembly of this kind, thereby demonstrating the exceptional importance they attach to the quality of life of the North, to Arctic cultures and to the plurality of cultural expression.

The subjects to be examined here - which include a historical perspective of the North, the democratisation of education, the specificity of culture - coincide to a large extent with the preoccupations of Unesco, which has long-standing programmes aimed at the preservation, study and dissemination of different cultures and the affirmation of cultural identities. In these endeavours, we are guided by the growing realization that there can be no true "development" where the cultural difference of a society is not respected, no social cohesion, no realisation of spiritual aspirations, no flowering of a people's creative genius.

The present Assembly is taking place at a most opportune time for, as you know, Unesco's Executive Board is presently in session and will adopt next week general directives relative to the preparation of the Organization's Third Medium-Term Plan covering the years 1990-1995. I am sure that the recommendations that you may be formulating on the basis of your discussions during this meeting will constitute an important intellectual input and aid in the formulation of Unesco's future programme.

It is in this context that I am pleased to give you a brief overview of the Organization's activities dealing with the promotion and support of Arctic cultures, which is the principal subject of the present Assembly.

At its eighteenth session in 1974, the General Conference authorized the Director-General to undertake studies on Arctic cultures in cooperation with research institutes and scholars from countries with Arctic population groups. A meeting of experts held in 1978, which was in fact the first international meeting of representatives of the Arctic population of the United States of America, Canada, Greenland, Denmark, Finland, Norway, Sweden and the Soviet Union, made recommendations concerning priority themes for the study of Arctic cultures and discussed the methods of the research in the framework of international cooperation. It also made a series of proposals concerning practical action to be undertaken to aid the promotion of Arctic cultural values and make the cultures of Arctic peoples better known to the rest of the world. The subsequent meetings (Novosibirsk, 1980; Paris, 1981; Leningrad, 1983; Copenhagen, 1987) not only singled out and examined particular aspects of Arctic cultures, but also elaborated in detail two major projects.

The first concerns preparation of a publication on the "Revitalization of Arctic Languages and the Role of Language as a Factor of Cultural Identity". This publication will treat the concepts of the Arctic peoples, their number and pattern of settlement and socio-economic structure, general data on the history of these peoples and their traditional culture, the system of Arctic languages, the situation of contemporary languages (monolingualism, bilingualism, the impact of outside predominant societies) and its legal status, written and literary languages, social functions of languages and their use in education and the mass media, and finally, the role of languages as a factor of cultural identity. It is expected that the English language version of this book on Arctic languages will be published next year (1989).

The second project is the preparation of a publication entitled "The Peoples of the North Speak for Themselves". This publication will be in two volumes and divided into four main parts: History and origins, Contemporary situation, Arts, and Literature of the Arctic peoples. It might be of interest to mention that the historical part will include legends on the origins of the Arctic peoples, the myths on the origins of man, of the world, the forest and sea animals as seen through the eyes of different ethnic groups of the Arctic. It is also envisaged that this part include stories as related by the elders of different Arctic settlements. The final part of the publication will introduce the reader to the best examples of prose and poetry of the Arctic peoples. The goal of this project is to introduce the cultures of Arctic peoples to the rest of the world and aid in promoting and protecting their cultural values and identities which constitute an integral and precious element of world culture. The first volume is to be finalized during the next two years.

In the life and death of an individual it has long been known that integrity plays an essential role. We are beginning to discover the role of cultural integrity. We thus find at the level of the individual that we already know to be true at the level of communities - that everywhere culture is a vital factor of regulation and balance. An uprooted person, taken from his familiar environment, torn between two worlds, undergoes an identity crisis that may in extreme cases cause his death. Similarly, a people which allows the corner-stones of its own collective identity to be destroyed by the impact of a culture that is alien to it, loses the mainsprings of its creative dynamism an may even be in danger of disappearing physically.

All peoples must be able to strive for "progress" while endeavouring both to be borne along by the momentum for change and to guard against its alienating side-effects. They must thus be able to guide their future along paths that they have themselves mapped out, choosing for themselves where they want to go, while remaining attuned to the collective evolution of the world.

It is to further such objectives that your Assembly is devoting this meeting to the "Evolution of the North - The Next Decade", and for which I can only wish it the most resounding success.

Before concluding, I would like to say a few words about another decade - the World Decade for Cultural Development.

As you may probably know, this ten-year undertaking under the auspices of Unesco and the United Nations, was officially proclaimed at the beginning of this year. The goal is twofold. On the one hand, what we want to achieve is a world-wide effort in order to restore the importance of culture in contemporary life of peoples and communities. For it

is true to say that the immense progress that the world has experienced after the Second World War in the economic and technical fields, has no real correspondence in the field of culture. Culture has often tended to be relegated to a subordinate position, and much of the cultural heritage of peoples and nations has been lost or is threatened to disappear under the weight of technical standardization and the primordial role given to economic development.

On the other hand, we have witnessed the way in which an important number of development projects, particularly in the Third World, have turned out to be failures, in those cases where no or very little attention has been paid to the cultural aspects of the projects. Often modern techniques and societal models have been more or less imposed on communities whose socio-cultural traditions have been incompatible with them. The people for which the projects were meant have simply not been in a position to see them as an advancement, since side-effects of these projects have often run contrary to some of their fundamental cultural values. This means, of course, that the development effect on the society in question has been weak or none at all, or in some cases even clearly negative. The World Decade for Cultural Development is meant to be a world-wide effort during the coming ten years to try and remedy these mistak and see to it that we all learn more about how cultural values interrelate with economical and technical progress.

Four main goals have been set for the Decade, the second of which is strengthening the cultural identity of peoples. This is where Unesco's work and your work in favour of the Arctic cultures fits in with the cultural decade.

Our present work with preparing the next Medium Term Plan for Unesco runs parallel to our preparations to translate the goals of the Decade into a concrete programme of actions. Some work was done in connection with the preparation of the present two-year programme. But much remains to be done before we have an action programme that corresponds to a full-fledged strategy for the implementation of the Decade. This is why the main task of the Intergovernmental Committee for the Decade, which is to meet for the first time in September this year, will be the adoption of a strategy document.

But we can already note a considerable interest for the Decade from many actors outside Unesco. Our Decade secretariat receives letters every week from national committees, non-governmental organizations, associations, etc. announcing their willingness to cooperate within the framework of the Decade. And it is particularly encouraging to note that many of the non-governmental organizations are prepared to finance entirely their own activities and thus have no claims for financial assistance from Unesco. They merely want to be recognized as partners in one and the same endeavour for common goals. This augurs well for the coming years. Unesco is to be the lead agency for this operation, but where we aim at is a general mobilisation of efforts which converge towards the same aims and complement each other as to the modalities of action.

I would take this opportunity of welcoming the interest shown by the Canadian National Commission for Unesco in regard to the World Cultural Decade. We know that we can count on your contribution and support.

Mr. Chairman, Ladies and Gentlemen,

With these words I would like once again to thank you for having invited Unesco to this Assembly meeting. Being myself, in a sense, a "northerner", I must admit that it was with the greatest pleasure that I accepted to represent Unesco on this occasion - in an

environment which is not very unlike the one that I know from the northern regions of my own country, Sweden, and yet - of course - different from many other points of view. May I wish you all possible success for this meeting, its lectures, discussions and excursions, most of which I will be in a position to follow personally.

I thank you for your attention.

Address by

Dennis Patterson
Government Leader
Government of the Northwest Territories

A PATHWAY TO THE FUTURE: NORTHERN GROWTH, TRADITION, AND WORLD CULTURAL DEVELOPMENT

(In Inuktitut:
I am very happy to see all of you, and to welcome you to this land.)

Distinguished visitors, Ladies and Gentlemen - on behalf of the people and the Government of the Northwest Territories, I am very happy to welcome you here.

We have been looking forward to hosting you and participating in the exchange of experience and knowledge that will take place at this conference.

The people of this land are special, with a unique heritage and contribution to make to the rest of Canada and the world.

In electing to hold your meeting here, you expressed the desire to hear from us in the North. We appreciate your interest. In the course of the next few days, we will be sharing with you what we are doing in relation to Unesco's specific mandates in the fields of language, culture, education, the status of women, communications and science.

I should begin by telling you something about us and our land.

We are a developing part of Canada. We have much in common with countries of the Third World.

We are a new government in the North, recently elected. One of our primary directions is to help the N.W.T. to achieve self-reliance and to take its place within Canada and in the international community.

In a few short years, we have experienced tremendous political change from a colonial-style government to a representative body, increasingly responsive t the needs and aspirations of the North's unique blend of peoples, cultures and traditions.

Northerners are committed to consultation and consensus. Throughout our society, we encourage everyone to take part in making decisions, from community issues to the territorial and national level. We have an open and accessible government that supports this way of doing things.

We do not have political parties in the Northwest Territories. We have chosen to adopt the consensus approach in our legislature and cabinet. The consensus approach is a direct reflection of aboriginal values and ways of making decisions and dealing with conflicts.

We believe in and practice respect for human rights. Northerners define themselves in relation to the land, water and environment. There are 52,000 of us occupying an area as large as India. Our environment also encompasses a quality of life and spirit which exists here as in only very few other places on earth. Our quality of life is characterized by an atmosphere of peace and freedom, acceptance of differences, acceptance of who one is for himself, and openness to new ways while treasuring the old traditions.

These adaptations are rooted in the traditions of respect and cooperation of the native people, the Dene and the Inuit, also known as Eskimo.

Dene and Inuit both mean the People in their respective languages. Their names for their land, Denendeh in the West and Nunavut in the East, both mean land of the people or our Land. It is a rich land which they want to see respected, and maintained for the enjoyment and survival of future generations.

The Northwest Territories is the only region in Canada in which Native people are a majority of the population.

This fact is reflected in the legislative assembly of the N.W.T. Most of the non-native people live in the western Arctic and the larger settlements, such as Yellowknife, Inuvik, Iqaluit.

Native people, however, populate the small towns, settlements, bush camps and outpost camps scattered throughout the North. In these smaller settlements, people live close to the land, still depending heavily on wildlife, such as caribou, fish or marine mammals, for their supply of food and income.

Our community people consider themselves "the Real North". Many of them feel strange when they come here to Yellowknife. To many of you, Yellowknife must seem small, but in many ways like a city in southern Canada. For us, this is the big city of the North and different from all others. Its name comes from the Yellowknife Indians who once lived here. It is only 52 years old, and was developed as a mining town after gold was discovered in the 1930s. The Tlinchon Dene or Dogrib people of this region call it Somba Ke, which means "money place".

Yellowknife was established as the capital of the Northwest Territories in 1967. Its population of 12,000 represents a truly multicultural society. People from all parts of the world and of Canada can be found here, living and working together.

I am pleased that many of you will have the opportunity to spend a day in Fort Rae, and perhaps briefly visit other communities or regions after this conference in order toe experience more of the North.

Two main regions make up the N.W.T. The east is inhabited mostly by the Inuit. Strong initiatives toward local autonomy and political control continue to come from this region and to influence much of the direction of the Northwest Territories as a whole.

The western Arctic is characterized by greater diversity. Six native languages are spoken here in addition to English and, to a lesser extent, French.

Explorers, missionaries, fur traders, the RCMP, and other representatives of non-native society came and left their mark here, as they did also in the East. Rapid changes of every kind have been felt to a greater extent in the Western Arctic, especially among the Dene who, like the Inuit, had been used to living as hunters in small family groups until fairly recently. I recommend you visit the Prince of Wales Northern Heritage Centre for a more detailed overview of Northern history.

The changes that have occurred in the Territories in the last 30 years have been phenomenal.

It has been said that almost any native person in the N.W.T. over 50 years old possesses the skills and knowledge to be able to survive only from what exists on the land and from what they could make themselves. In a few short years, sometimes one generation, many have gone from this kind of self-sufficiency to welfare and dependency on a new system they do not understand or control.

Material goods, more efficient tools and technology, modern health care, houses and money have become necessities; yet accompanying them too often is a feeling of alienation and dependency that did not exist before.

Like many under-developed or developing nations, we have semi-colonial status. The federal government and sometimes multinational companies have had greater control over what happens in our land than Northerners.

At this time, for example, people in the High Arctic are carefully watching for any signs of disturbance or pollution that might be caused by increased oil tanker traffic approved by the Federal government despite the objections of the affected communities.

Like Third World countries, we face problems of isolation, lack of trained local personnel, lack of technical expertise, and the high costs for importing manufactured supplies.

The N.W.T. is directly affected by decisions, policies and economic conditions in other countries or regions, for example, rising or falling metal prices, degree of demand for oil and gas, the price of fur or the boycott of fur sales.

Nevertheless, Northerners are not against development. Northerners only want to control how, where and when development will take place, the same as people in other regions and countries.

The orderly transfer of power, authority and resources in a number of areas first from federal to the territorial government, then from our central government in Yellowknife to the regional and community level, is a goal which both government and regions have identified as a priority. Some transfers are already underway, including forestry and most recently health, which came under territorial authority just this April.

Devolution of health care and education from the N.W.T. government to regional boards is also underway.

Involving aboriginal organizations throughout the devolution process is vitally important. By seeking their participation in designing public management structures, we will be able to make sure our public institutions reflect guarantees included in land claims agreement.

As you may have noticed during your flight here, much of our land is covered by water. The N.W.T. contains some of the world's last wild rivers and about nine percent of its freshwater resources. The quality of our air and water is generally very high, although

here, too, these things are being influenced by developments and events in other regions and countries.

The Canadian Arctic is one of the few places in the world with an abundance of marine mammals. A variety of seals, whales and walrus have their breeding ground here. Small and large land mammals and fur bearers are plentiful. 41 families of birds and over 200 species breed and stage in the North, including geese, ducks, swans and many others.

Many people here in the North continue to depend directly or indirectly on the renewable resources of the land for their survival. Hunting, trapping and fishing are important activities for subsistence, economic and cultural reasons. These skills depend on one's intimate knowledge of the land or water, weather, wildlife and habitat.

The land is also important to us for recreational enjoyment and spiritual renewal. We have found that some of our most successful programs in treating troubled or delinquent youth for example, have been projects that are held out on the land.

Our land also holds great mineral wealth. We produce gold, zinc, silver, tungsten, oil, gas and much more. Over the next four years, our economic strategies will concentrate on small-scale community based renewable resource development, import substitution programs, expanding our tourism and cultural industries, and gaining greater control over our economy's non-renewable sectors. As well, we will seek a northern energy accord with the federal government, which would allow our government to manage oil and gas activities in the same way as provincial governments.

Until recently, we had no guarantee that we would be allowed to define and determine what happens on our land. With the exception of some land surrounding communities land use, exploration, mining and other activities are controlled by the federal government. This means that Ottawa can grant a company in Calgary the rights to explore and build a mine on land traditionally used by a Native community in the N.W.T. - that community has little or no say in whether the ore is extracted and they get no income from it.

Some of this may begin to change as land claims are settled.

Just this month, an agreement-in-principle was reached with the Dene and Metis which is right now being discussed at community meetings. We look forward to the just settlement of aboriginal claims in all parts of the North.

People from all parts of Canada and the world make their home here. French Canadians, for example, have their own association, Culturelle Franco Te-Noise, which is active in French language rights and organizes a variety of events. Children can learn Ukrainian dancing in Yellowknife. There is a Northern arts and cultural centre here and the Society for the Encouragement of Northern Talent sponsors a folk music festival each year.

Aboriginal cultural preservation has been singled out as a high priority in both the Eastern and Western Arctic.

Native culture and tradition are still very strong, but cultural traditions are directly tied to the land. Thus, the animal-rights movement is a direct threat to our cultural

traditions and economy. Such groups have been successful in destroying the sealing industry on which the Inuit depended. The outcome has been poverty, increased dependency on Welfare, a loss of self-sufficiency and cultural pride, and many related social problems including suicide among young Inuit.

Now the 'Animal Rights' groups threaten our trapping industry. We are working very closely with the Fur Institute of Canada, Indigenous Survival International, and the Department of External Affairs to inform as many people as we can about the importance of the trapping industry to Northern Native people.

Some of the sounds you heard in the film you have just seen were Inuit women's throat-singing. These entertainers were a very popular attraction at Expo '86 in Vancouver.

In this part of the Territories, among the Dene, the drum remains a symbol of cultural survival spanning thousands of years. Drum dances, accompanying the sharing of food and good times, are, as you will experience in Rae, very special.

One of the best-known, indeed internationally-recognized art forms from the North is Inuit carving. Many carvers are able to make a living or supplement their income from carving. Printmaking is also an art form in which the Inuit have gained recognition.

In the West, painting and beadwork are more popular. Moose-hair tufting and quillwork decoration have been developed to a fine art by some gifted women in the smaller MacKenzie Valley communities.

There is a need to expand and develop support of the arts in the Territories. Artists are some of our most gifted communicators. Theirs is a language that needs no words. For this reason, they bridge cultural barriers more easily than others. International cultural exchange in the arts is an area N.W.T. artists could greatly benefit from and readily contribute to. We are anxious to learn about Unesco's work in the areas of culture and to find projects and exchanges where we can begin to collaborate very soon.

We are aware that Unesco believes strongly in the protection of significant natural and cultural resource areas even at the community level.

In the N.W.T., three historical resource acts - bearing on archaeology, historic sites and archives - legislate on the principles endorsed by the United Nations.

Two of the designated world heritage sites in Canada are in the N.W.T. - Nahanni and Wood Buffalo National Park. The N.W.T. worked with Unesco on the designation of Nahanni.

There is no cultural heritage site designated by Unesco for the Canadian north. Strong candidates could be the prehistoric sites at Igloolik, the Thule sites on Baffin, or the Riverine settlements in the MacKenzie Delta. The North's cultural heritage does not belong only to the Native people. It belongs to all people of the North, to the people of Canada and to the world.

Our primary aim in Northern heritage over the next five years is to make artifact collections and other archival information more accessible to communities. We are doing this by directing monies toward community museum development, by putting "heritage" in

schools, and by ensuring tourism centres properly interpret local sites. Also, we are working hard towards the return of artifact and photographic collections to the North from both Southern Canada and abroad. We would like to solicit Unesco's support in these attempts.

We also want to provide opportunities for people to learn about history. We do this through archaeological field training, guide training for historic sites, and craft workshops involving the reproduction of traditional artifacts.

One of our most interesting projects will involve the exchange of artisans with the Soviet Union. Over the next three years, artisans from three N.W.T. communities will participate in a project involving the replication of traditional artifacts and crafts, where their apprentices will be from the Soviet Far North. In turn, the N.W.T. artisans will apprentice in the Soviet North. The exchanges will not be for a long time (one month), but much will be learned about traditional technologies.

The report of the United Nations World Commission on the Environment, released last year, emphasized both the importance of traditional knowledge around the world and the leadership role it can and must play in saving a planet on the brink of ecological destruction.

We are in the process of developing our own N.W.T. conservation strategy founded on the same principles and guidelines as the United Nations World Conservation Strategy and other recent international accomplishments in this field.

When my cabinet took office last fall, we released a broad policy statement in our priorities for the next five years. In Direction for the 1990s, we emphasized the importance of traditional knowledge.

We recognize that traditional knowledge has many potential applications to policy and program development within our government. To date, the most widely recognized and talked about application is in the field of environment and resource management. We have already taken some steps to encourage the blending of western and traditional science in this area, through the development of resource management training courses for native people at Arctic College, and by encouraging our biologists and resource managers to work closely with local people.

But these are only first steps. More work is needed to document traditional knowledge to give it recognition and legitimacy, and to identify specific areas where its application can complement western approaches to northern problems.

For example, we should recognize traditional native medicine, and its holistic approach of healing all parts of a person - physical, emotional, mental and spiritual - at the same time.

There is a wide spectrum of areas where traditional knowledge may have an influence on government policy and programs.

In order to demonstrate our commitment to this important area of endeavour, and to begin to identify ways to document and support traditional knowledge so that it can be incorporated into government program delivery, I will be establishing a working group.

This group will investigate more fully the potential applications of traditional knowledge, and to report back with recommendations on how our government should proceed with specific demonstration project and policy initiatives.

I am pleased to note that this initiative complements the objectives of the Unesco sub-committee on a "World Decade for Cultural Development". Those objectives call for "projects ...concerned with the utilization of local, natural and human resources, traditional knowledge and skills, and the scientific and technical capabilities of the particular environment". The government of the Northwest Territories intends to be a leader in the initiation of such projects.

I would now like to talk about a group who hold much of the knowledge and wisdom we have been talking about: women.

Work on women's issues and women's rights is in its infancy in the Northwest Territories.

In 1985, as Minister responsible for the Status of Women, I represented the N.W.T. in the "World Conference to Renew and Appraise the Achievements of the United Nations Decade for Women", in Nairobi, Kenya. Our delegation presented a resolution recognizing the special rights of indigenous women, which was adopted.

Subsequent work here has been influenced by the direction set by the United Nations in this area. Following the Nairobi conference, a five-year action plan toward establishing equality for women in the N.W.T. was put together by our women's secretariat, and approved by the legislative assembly. Patterned after similar documents produced by the U.N., this one identified over 50 work items in such areas as health, business, equal pay for work of equal value, vocational training and job sharing. These tasks were turned over to various government departments for implementation. An up-to-date progress report on what actions have been taken on these recommendations will be released in the near future.

An affirmative action policy for women is yet to be put in place. Women make up approximately 48% of the population of the Northwest Territories. Comparing income levels of males and females, the 1986 census reveals a lessening of male-female income differences since 1980. Still, in 1985 (our most recent available statistics) the employment income of females in the N.W.T. averaged 64 percent that of males.

Our women are extremely active in all levels and areas of community life. Women's influence is felt, yet often not in an open way. Too often their contributions remain unrecognized. They are underpaid and they are deprived of opportunities for advancement, training, employment, education or personal growth.

The lack of adequate day-care facilities and the high cost of child-care are real impediments to women who want or need to work or upgrade their educational qualifications. In 1987, the Legislative Assembly passed a Day-Care Act, which established standards for the operation of daycare centres across the Northwest Territories. Despite the acknowledge need for standards, this legislation created some controversy because uniform facilities and services are not available everywhere, especially in the smaller or more remote communities. In order for the regulations to be implemented, money will have to be found to help communities meet these standards.

The women's secretariat is currently in the third and final year of implementing a work plan that resulted from a territorial-wide inquiry on spousal assault and family violence. Specific actions have included providing financial and human resources toward emergency shelters and safe houses, travel if necessary, counselling, and information sharing. They can be proud of the work that has been accomplished in this area. This once-taboo subject is now recognized for the problem it is, and people in the North are dealing with it.

Communications and the sharing of information has presented special problems and challenges to Northern residents. Eight Native languages, plus dialects, are spoken across the North every day, in addition to English and French.

Three dialects of Inuktitut are spoken in the Northwest Territories. There are also five Dene languages: Dogrib, Loucheux, Chipewyan, North and South Slavey. There are also some Cree speakers in the Fort Smith region.

We will be sharing with you some of the steps we have taken to maintain, develop and enhance our languages and cultures. This is a young and growing field, and one to which we are very much committed.

Inuktitut is written in syllabic form and in Roman Orthography, depending on the region. Many Inuktitut speakers also read and write their language.

The situation is different for the Dene languages of the west. As a group, they are recognized to be amongst the most difficult languages in the world to learn. Among Dean speakers, not many people can write the language. One initiative to which we have committed a lot of effort is the standardization of Dene language in written form.

Simultaneous translation into and from Inuktitut and the Dene languages and English is available during all proceedings of our Northwest Territories Legislative Assembly. We have had to establish our own training programs for interpreters in a very short time, with limited human and financial resources.

Some of our languages are very strong. Others are endangered because not enough young people are learning them.

In the fall of 1985, the government of the Northwest Territories established the task force on aboriginal languages. This task force was created to make recommendations on the use, development and promotion of the aboriginal languages in the Northwest Territories.

The response of the government to these recommendations forms the basis of our work in language and cultural development. It was recommended that the professional occupations of interpreters and translators be compensated accordingly and this has been implemented. As well, several other recommendations, including teacher training and curriculum development, have been implemented.

Aboriginal languages are now used in the courts. Simultaneous translation of court proceedings for people in the gallery is now provided by specialists trained by the government of the Northwest Territories. Multilingual juries will be available for jury duty in the Northwest Territories in the near future.

(Dennis Patterson)

The government of Canada has an agreement with our government to provide a total of 16 million dollars over a five-year period, beginning in 1985-86, for the preservation, development and enhancement of aboriginal language programs and services in the Northwest Territories. In early 1990, French will become official here, in addition to English, and we are doing preparatory work for that. But it is our goal to ensure that various aboriginal language rights are also legally guaranteed at that time.

There are ongoing discussions and collaborations with Inuit as well as Dene groups on terminology development.

Our native languages are more highly developed than English in expressing concepts that relate to life on their land. But on the other hand, they do not have the words to express many specific concepts in the fields of technology, bureaucracy, medicine and laws which are new to this area.

The Department of Health has begun a widespread campaign to inform the public about AIDS. Information material has been translated into all the native languages of the N.W.T. and French. It was a challenging experience for the translators, as many of the medical terms and concepts in English in describing this disease simply did not exist in the Aboriginal languages - they had to create them!

Our language bureau produces video programs on government programs and services, especially intended for people in the communities who speak a Dene language but who are unable to read it.

In the area of international contacts, Dene people from here have often travelled to the southwest United States for linguistic training or cultural exchange with other Athapaskan speakers, such as the Apache and the Navajo, to whom they are linguistically related.

All the native languages are used in broadcasting, with the exception of Cree, on the CBC AM radio network in the N.W.T. A new FM radio system, CKNM - of the native communications society began broadcasting live coverage of the Legislative Assembly sessions in both English and Dene languages, for the first time this year.

Television service is available in just about every northern community or settlement, through the CBC. Inuit communities also have the benefit of programming in their own language through the Inuit Broadcasting Corporation.

A new and interesting development is the work toward establishing a new television channel that would link 96 communities across the N.W.T., the Yukon, Arctic Quebec and Labrador.

This channel would include native broadcasters' programming, educational and public information, telecasting provided by the two Territorial governments, and the northern-produced programming of the CBC.

Written media is used in the North, but to a lesser extent than radio or television. Several newspapers are produced, including one in French and a bilingual one in Inuktitut

syllabics and English, but illiteracy is a common problem in many communities, especially in the Western Arctic. Reading is not a traditional occupation just yet!

Computers are widely used in the North, and computer education is part of the educational curriculum in many of our schools. Bush or short-wave radios are a valuable tool to hunter and trappers.

However, the favourite medium of communications of Northern men, and women, and children, is still the small talk that takes place over a cup of tea by the fire or in someone's tent or kitchen. Now, that's real communication!

As the former Minister of Education, I am happy to be able to share with you some of our accomplishments, difficulties and strategies in education.

Until fairly recently, what existed in the North in terms of education was an imposed system of boarding schools set up by missionaries and the federal government, based on European values, traditions and strict discipline. The kids worked hard for a few years, learned to read and write in English or French, and when they returned to their communities, many of them did not know who they were. They could no longer communicate with their parents, did not know how to live on the land. They did not fit in any more. The effects of that kind of education are still being felt today.

There have been a lot of changes since that time. The major change was the transfer of responsibility for education to the Territorial government in 1969. Since that time, greater control of education has been given to parents and wherever possible, delivery of programs is now at the community level.

Most of our accredited teachers still come from the south. In the past few years, however, through our teacher training program (TEP) at Arctic College, a number of northern Native teachers, especially people fluent in their own langauge, have been trained and certified. This program has recently been expanded to provide field-based programs in different regions, and to provide more classroom experience to teachers-in-training. Enrolment in the TEP program is high.

Classroom assistants, fluent in English and the Native language of the children and community, provide an essential contribution to most of our schools in the elementary grades. Their work includes the translation and interpretation of concepts from one language to another. Sometimes they are involved in producing curriculum materials.

At this time, native languages are used as the language of instruction in 23 schools (K-12). 24 or our schools do not provide any native language instruction. In many cases, this is due to the lack of an aboriginal language instructor or appropriate curriculum materials.

Centres for teaching and learning which develop native language programs and assist with teacher training are being established in all of our regions.

In 1983, an amendment to the Education Act was passed, enabling the establishment of divisional Boards of Education. The Baffin Divisional Board was the first to be established in April 1985, assuming responsibility for services previously provided by the government of the N.W.T.

It is our intention that divisional boards for all areas of the N.W.T. be set up by 1990 at a rate determined by the communities and regions.

The Northwest Territories has a high level of English functional illiteracy, especially among the native population. These low educational levels affect the economy, the degree to which residents depend on social assistance and the unemployment rate. Our literacy strategy is being proposed primarily to address the need for academic upgrading as a basis for improved access to employment.

Some communities, such as Fort Rae, have concurrently come up with their own plans for combating illiteracy, which they hope to begin implementing in the near future. Although adult education programs have existed for years, this effort toward literacy is a new thrust. It may be expanded to include literacy in native languages. We know that Unesco has a lot of experience in this area, which could be of help to us.

We recognize that the traditional life style offers a viable option to the wage economy. Programs will be developed to help students gain these skills, while obtaining the basic education needed for other jobs. These new jobs will include language, northern history, arts and crafts, as well as hunting and trapping skills.

I'd like to say something here about children in the North. There's a lot of them, with more coming every day. Children need to be strengthened in concrete ways in their identity, self worth, importance and value to us as parents and as members of our community. In building a new northern society, our children must know that they have a very special place.

Young children are no longer removed from their families to go to school, as was common practice only a generation ago. In addition to elementary schools in the communities, we are providing for more secondary grades closer to home.

We have legally recognized custom adoption, which is practised by many native people here. People work out adoption arrangements amongst themselves, without having to go through Territorial authorities. The children usually grow up knowing their real parents as well as their adoptive parents.

One factor we share with developing countries is a high birth rate, especially among the Inuit, and a very young population - mostly under 39 years old.

While many of our youth are doing well, too many young native people are feeling caught between two worlds, especially if they have dropped out of school and don't speak their language or lack the skills to live off the land. In their confusion, and in imitation of southern ways, too many people are turning to and abusing drugs, alcohol and solvents (such as glue sniffing). Drug and alcohol abuse are a threat not only to the physical, but also to the cultural survival of many native people - young and old. People needing treatment are becoming younger and at present, we lack the facilities and resources to treat them in the north. Northern Addictions Services is now seeking funding to build the first youth treatment facility in Canada, here in Yellowknife.

Our youth present us with a real challenge which must be met in the coming years.

Let's talk about science.

Science, as such, is a relatively new field in the Northwest Territories. For the most part, science is defined in terms of western scientific knowledge. The Science Institute of the Northwest Territories recognizes the importance of broadening this definition to include aboriginal science, which is based on communal experience and personal observation of the wildlife and environment.

The Science Institute contributed to the development of a national policy on Science and Technology, adopted by Canada in 1987.

A proposed treaty between Canada and the Soviet Union on Arctic Cooperation, to be signed in September, could provide a rare opportunity for our nations to collaborate on a number of issues. These include pollution control and monitoring, research and teaching opportunities for specialists in both countries, information sharing on science and technology, and joint projects such as small-scale electrical generation and reindeer and muskox husbandry.

The people of the Northwest Territories have had a long-standing commitment to peace - peace in the north and peace in the world.

The Dene are keenly aware that materials taken from their land at Port Radium Mine near Great Bear Lake went into making the first nuclear bombs exploded in Japan in 1945. It is something, they have said, they do not ever want to see repeated.

The Inuit also have tirelessly voiced their commitment to peace, protection of the northern environment, cooperation and harmony among people, especially through forums like the Inuit Circumpolar Conference.

Most of the north's non-native people also want to see steps taken to promote peace.

However, we are being drawn more and more into becoming a part of the weapons race by decisions made at the federal and international levels. Too often, we allow the issue of jobs or economic benefits to confuse or divide us.

There are plans to build a new fleet of nuclear-powered submarines to police Arctic waters, and a West German proposal to mine uranium in the Baker Lake area of the Central Arctic, not too far from the Thelon Game Sanctuary, an area rich in animal life and beauty.

We know that the United Nations, and specifically Unesco, of which you, the Canadian Commission, are a part, were founded for the purpose of establishing and upholding peace in the world. Unesco's constitution states "... since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

We, in the Northwest Territories, strongly urge you to remember these ideals. And we ask you, as representatives of Canada, our country, to take a firm stand for peace and to do so continually. We <u>can</u> become a strong leader for world peace. And we all know, I think, just how much such leadership is needed at this time.

One of the things residents of the north most treasure about this land is a certain vision of the present and the future. We expect things to be good here. We expect that the best is possible. We truly believe that we can live well, and comfortably, in harmony with ourselves, each other and the reset of creation. We know that a life based on respect for life and all living things is not only possible, but necessary if any form of life is to survive in the years to come.

We believe in our own potential. We know that by learning from and not repeating the mistakes of others, we can build a society where all people and traditions are valued and respected; where collective and individual rights are recognized in practice, where all people have enough to eat and are in charge of their own lives,where men and women respect, appreciate and trust each other as equals and as partners in all aspects of life's journey; where we can bring forth new generations of our young with confidence for their future; a land where we can continue to know freedom from war and from destruction and to grow toward fulfilling the great human potential that exists for good.

The possibilities are endless - but we need the chance. We need the support of the rest of Canada, and in some ways of the world community, to allow us to experience our uniqueness, our autonomy, our growth and development, as we ourselves determine them.

Without peace - which we are fortunate to still enjoy in the north - all that we are working for, all that we have talked about, would be meaningless.

Once again, we are happy that you are here. And we are excited by this timely opportunity to cooperate with you and with the great community of nations in implementing all aspects of Unesco's 1988-1997 "World Decade for Cultural Development". Its goals, philosophy and outlined work reflect and complement similar northern initiatives and direction to such an astonishing degree that we simply must become involved.

I would therefore like to present some modest recommendations to you:

1. Name some northerners to the Unesco sub-commission on the "World Decade for Cultural Development". We would like to involve northerners in the work of Unesco through participation in research initiatives, international exchanges, working groups and meetings of experts.

2. Artists and elders should participate in international living experiences by working with youthful apprentices in other cultures. Creative works could be shared with other cultures. An international elders council could be set up to bring together these wise people from around the world, and provide them with recognition as well as demand of them tasks or suggested solutions to specific world issues or problems.

3. We need national and international support for the Northwest Territories' initiatives regarding peace. We have taken strong stands for peace, including the designation of the Northwest Territories as a nuclear-weapons free zone. We have opposed the testing of cruise missiles and low-level military flights over the North.

   We would like to collaborate on research and documentation on the effects of nuclear fallout on wildlife (caribou) vegetation in the North and from Chernobyl and the Soviet Satellite COSMOS 954, which fell here in 1978.

4. We would like to solicit your support on behalf of Canadian trappers. At this time, there are efforts underway by various animal-rights groups to introduce a new law in the British Parliament that would require all fur garments to include a label saying that the fur may have come from an animal caught in a leg-hold trap.

   We need national and international support to keep this proposed legislation from becoming law. We need help to educate the international public about the importance of trapping to our people's survival and the lack of alternatives if this way of life is destroyed.

5. Thanks to the efforts of a Canadian native woman, an international day of drug abuse prevention was declared by the United Nations. It will be celebrated for the first time on June 26th.

   We would like you to add our support to the efforts of the Nechi Institute for Alcohol and Drug Education in Edmonton and solicit the support of the Canadian Commission and Unesco to have an international year on drug abuse prevention declared.

All people, including northerners, can begin to share in a planetary awareness. We need to recognize that our plights are not unique, that the human condition prevails everywhere around the globe - it's only a matter of subtle differences. And the great contribution to be made by all people is to be able to share the experiences that they've had with those who have yet to have those experiences - to share resources.

We hope that you will take from us not only our actual work and accomplishments, but also the hope and spirit of our vision, the directions we have set, what we have yet to do but want to see happen here in our land.

Once again, Welcome! We hope this conference will be a productive and enjoyable one, and the beginning of understanding, and joint work efforts between the peoples of the Northwest Territories, Canada, and the world.

You have now had a glimpse of our land and people. I hope that when you leave us to return home, you will take back in your heart a little spark of our great northland, a little part of us, as we will also retain here, a little part of you.

Mahsi Cho.
Koyanamik.
Merci.
Thank you.

* * * * *

<u>Areas where we feel Unesco can learn from the N.W.T.</u>

- Consensus as a way of settling conflicts
- Consensus as a foundation for governing
- Respect for human rights

- Aboriginal language development - creating new terminologies in fields of health, law, medicine, political development, etc.
- Survival in cold regions
- Training of interpreters working in aboriginal languages
- Environmental issues and conservation
- Making Canada a leader for World peace

Areas where Unesco can help us / where we can learn from or with them

- Combatting illiteracy
- Sharing information on traditional knowledge (recognition, utilization, preservation, dissemination) around the world
- Implementing multilingual instruction in schools so that children emerge not only knowing but being fluent in several languages
- International contacts and cooperation
- Implementing full equality for women, learning, sharing, and contributing to women's experiences

Address by

John Parker
Commissioner of the Northwest Territories

Thank you very much, Dr. Harrison.

I am pleased to see each of you here, and to know that Unesco is having its annual meeting in Yellowknife. My task this morning, a pleasant one it is for me, is to provide something of a historical perspective or a historical background for the development of the NWT. The government leader, Dennis Patterson, set the stage last night for you with a full situation report and he eluded to many of our programs and our plans and our aspirations, and I'm sure that you're very well informed in that area. I just have one slide, a map of the Territories. It's only appropriate in the first little while of my comments.

The fact of our geography is of overriding importance in the NWT, together with our very small population. We have 3,380,000 km2, and just over 52,000 people. Dennis said last night that we're just a bit larger than India, I was going to use that line. We have a miniscule population to go with that, but another comparison would be that we're larger than the eleven western states in the United States with California and Texas thrown in. Of course, the population of California now exceeds the population of Canada.

Our north, of course, Canada's north, includes the Yukon, our neighbour to the west with over 540,000 km2 and 28,000 people, so together, our two territories constitute 40% of Canada, and we cross four time zones. Our small population is a diverse population, almost 60% of our people are aboriginal people. 35% of the total are Inuit people and about 25% are Dene people. The remaining 40% are non-native people drawn from many parts of the world.

The facts of size and the ethnic diversity have coloured our history and our development.

The first aboriginal people came to the North from Asia, across the land bridge, across the top end of Alaska, somewhere between five and six thousand years ago. These people had to be very resourceful people, and had to adapt to a harsh climate, or live with a harsh climate, I should say. Taking a very major jump from 5-6,000 years ago, I can say that the first interaction between the native people and the non-native people occurred in the late 1500s when the European sea captains and explorers arrived in North America and made their first forays on the eastern side, up to Baffin Island, as you can see on the far right of the screen. These sea captains were searching for a route to China; the fabled Northwest Passage; a route to Asia. Their initial forays had a very minor effect on the residents of the north.

The next wave of people were the fur traders, the resource was recognized, fashions were calling for the use of beaver hats and other fur clothing. It's interesting that the caucasians arrived in North America to harvest the furs, and as Dennis said last night, are now being attacked by many European people because we're harvesting furs. There's a bit of an anomaly there. The company of gentlemen adventurers, the Hudson's Bay Company, was established in 1670, and this establishment had a tremendous effect on the people of the North for the next 150 or more years, particularly in the forested area, the provincial areas of Canada in the east, and around Hudson's Bay.

The people had to change from a subsistence hunting to a hunting and trapping economy. They became dependent upon the use of European goods; cloth, metal, and some foods. The whaling industry developed a bit later, and seriously declined by the late 1800s. It impacted on the Inuit people, who were more or less untouched by the fur trade in its earlier times. But the whaling effected only the coastal Inuit, and then only sporadically. Again, I refer to the Inuit on the west coast of Hudson's Bay and the Inuit on Baffin Island.

Previous to 1870, Rupert's Land was owned by the Hudson's Bay, and it consisted of much of the continental part, the part that drains into Hudson's Bay, and there was practically no Canadian government involvement. In 1870 the Canadian government purchased Rupert's Land, and the Northwest Territories then comprised all of the continental north, including Yukon, Alberta, Saskatchewan and much of Manitoba. The province of Manitoba was established in 1870, but it was only a postage-stamp size at the bottom end of the province.

Representative government did not really come until 1875. Previous to that, an appointed Lieutenant Governor held all the power, but the development of government in the then NWT and the major population was in the southern part, was advanced in the development of local government until 1897 when responsible government was basically achieved because a Premier was in place, an Executive Council and an elected Legislature. Advances were made in 1898, the gold rush in the Yukon occurred and that part was withdrawn from the NWT as a separate territory in order that it could be administered in a closer fashion.

The next big turning point was in 1905 when Alberta and Saskatchewan became provinces, and they were removed from the NWT. The remainder of the NWT reverted to total federal control. The first commissioner was appointed, and he was at the same time, the head of the Royal North West Mounted Police. There were very few non-native people living in the area, there were no meetings of council, and there was no law-making done until 1921. In the meantime, in 1912, the boundaries of Manitoba and Ontario and Quebec were extended to their present limits, again reducing somewhat the size of the NWT.

In 1921, the last of the treaties with the Dene people of the Western Arctic had been signed, Treaty 11, and additionally, oil had been discovered at Norman Wells, and there was some chance that they would be developed. Norman Wells is on the MacKenzie River, just at the end of Great Bear Lake. This called for some government action where there hadn't been any previously, so a Territorial Council was appointed, and they actually commenced to meet and pass laws. The council that made the laws to the Territories then, was totally appointed, and consisted of senior public servants from Ottawa.

This system continued with very little change until 1947, and at that time the first appointed member, Jacques MacNiven, a mine-manager from Yellowknife, joined the then Territorial Council. It was thought by the powers that be in Ottawa that the North was ready for some sort of representation, and one appointed member seemed appropriate. In fact, it was hailed in the newspaper at the time as a great advance. Jacques MacNiven was very highly regarded, and was considered as an able representative, which of course, he was. In 1949, the NWT, at least a little part of it along the MacKenzie River, was given the federal vote. Before that, we had no representation (now that's not long ago, only 41 years ago), and the first federal constituency consisted of Yukon and the MacKenzie River all wrapped into one.

In 1951 the first three members of the Territorial Council were elected. This was a very major change. In 1954, this was expanded to four members, but they were representative only of the area of the MacKenzie. The eastern Arctic had no representation as yet. There were five appointed members.

By 1963, the first full-time commissioner, Ben Severts, was appointed. Previous to that time, the Commissioner had also served as the Deputy of the Department responsible for the North. Being Commissioner was a part-time job, being Deputy was a full-time job. In 1964, all of the appointed members of the Territorial Council were appointed from

outside the public service except for the Deputy-Commissioner. That brought a new approach and a new light in the political development of the North.

In 1965 and 1966, a Ministerial Commission, which became known as the Carruthers Commission, was appointed, and given the task of looking into the development of government in the north, examining the question of dividing the North, and also selecting a capital. I was very fortunate to be a member of that Commission, and the report that Fred Carruthers and his colleagues brought forward suggested that there must be move toward provincial status, but not necessarily with any time table in mind, and that the form of government should resemble the form of government used in the provinces.

In 1966, just after the report came out, and only 22 years ago, the Territorial vote was extended to all of the Northwest Territories. The Arctic Islands, Baffin, and the Keewatin were given three members at that time. For the first time, 1966, all of the Northwest Territories had members sitting in a Legislature or a Territorial Council.

In 1967, Yellowknife was named as the capital and the Territorial administration was put in place here to replace the administration which had been carried out, and ably carried out, by federal public servants. Stuart Hodgson was appointed Commissioner, and was given the task of making the move and establishing this administration in place.

By 1975, another turning point year for major change, the Northwest Territories Act, which is our constitution, was amended and the legislature was authorized to choose its own speaker from among its members, there were to be no further appointed members in the legislature, only elected, and the number of elected was increased to 15. An executive committee was established with two elected members and then three elected members a year later. The Commissioner chaired the Executive Committee at that time.

During the 1970 to 1975 period, there were other developments in the North that were of very great importance, particularly the establishment of the Indian Brotherhood, which became the Dene nation of the north, and the Inuit Tapirisat of Canada, which represent the Inuit people. They commenced discussion leading to land claim settlements and another run was taken at the question of dividing the NWT. By 1979, the legislature was increased to 22 members and 5 elected members were chosen to sit on an executive committee, which in subsequent years, became known as the Executive Council or Cabinet. In fact, it is interesting to note in 1979 that seven members were authorized by the federal minister to sit on an executive, but the members of the eastern Arctic did not feel that they were ready to appoint members at that time. They were concerned with the question of division, they were concerned with taking part and they were concerned with their readiness to act as ministers, so they did not take up those two seats until 1981. That's a mere seven years ago.

In 1980, the legislature decided to choose an elected leader of the executive council. They weren't choosing a government leader, but an elected leader of their executive. In 1984, the size of the legislature again increased to 24 members, and the members had decided that it was time to choose an elected government leader. As Dennis mentioned, operating under a consensus system, and there were some interesting moves and twists and turns in the choice of members. In any event, the full 24 selected eight executive members. Again there was an authorization to go up to eight.

In 1984, I withdrew as Commissioner from sitting with the legislature and committee as a whole. Previous to that I would sit with them because I was managing one or more departments, but in 1984 I took that step of withdrawing totally, and although I still attend the sessions, I don't attend in an official capacity except for opening and closing the sessions.

In 1985 the Deputy-Commissioner, who had been an appointed member of the executive or cabinet, was withdrawn. In early 1986, I transferred the Chairmanship of the executive council from myself as Commissioner to the elected leader. This was a major step and it further established the normal cabinet relationship. The final move of this nature came in the fall of 1987 when I ceased to attend all of the executive meetings. I'm kept well informed, but my role has become very much that of Lieutenant Governor. I don't mean to concentrate on my own role, but it's part and parcel of the establishment of responsible government in the North.

We now have an executive council of eight people, headed by a government leader, which has most all of the power of a provincial cabinet. Along the way, I should mention that our federal representation in Parliament increased. First of all, we got the federal vote in 1962 for all of the NWT, and in 1979 the Territories were divided into two federal constituencies. In the mid-1970s we were given one senate seat, and that went to Willy Adams. Willy is an Inuit from Rankin Inlet who had previously been a member of the Territorial Legislature, a very competent senator.

Our current situation is as follows. We have 15 native people out of 24 in the Legislature, there are five native people out of eight on the executive council. Those numbers reflect exactly the make-up of the population of the NWT. That is a happy circumstance, it's not legislative but indicates very clearly that the aboriginal people of the north are taking their place, and taking it competently in the halls of power.

The fact of their majority perhaps makes it somewhat easier to take these positions in some other jurisdictions. We have, as I hope I have indicated to you, taken tremendous strides since 1951, and more particularly since the mid-1970s in the development of government in the north. I can report to you that responsible been achieved in the north.

I thank you very much for this opportunity to bring this information to you.

Address by

Joseph Handley
Deputy Minister, Department of Education
Government of the N.W.T.

(Joseph Handley)

BRINGING EDUCATION CLOSER TO PEOPLE

Education anywhere in Canada is a complex process, but in the North it is even moreso. "Education in an area of change", a term we often hear, is an understatement in the Northwest Territories. Nothing is the same today as it was yesterday or the same in one place as the next. Everyone, no matter what walk of life they may have chosen, what level of education or schooling they may have attained, or where they live, have an opinion, and frequently a strong viewpoint on education. Not one of us, though, has all of the answers necessary to overcome the problems and challenges education faces. This is not because we have not reviewed and analyzed all possibilities, but simply because society, and particularly the North, is changing so rapidly that it is virtually impossible to come up with a single successful blueprint. Probably the best educational system we will be able to develop will be one which is continually designed and redesigned to fit regional needs through involvement by all people of the Northwest Territories, and one which is characterized by maximum public participation in its management and administration.

Education in the Northwest Territories shares many characteristics elsewhere, but the geographical and cultural uniqueness and diversity of the North and the rapid economic, social and cultural change has created a set of goals and aspirations which are exceptional. This has demanded that a system of education be designed to meet these needs.

I would like to review some of the characteristics of education in the North to date. Some of the reasons why it has grown the way it has, and outline the general strategy and direction which the Department of Education has taken on advice from residents of the Northwest Territories. I do not want to even try to predict the future, but I am optimistic that the plan we are following will be able to meet future needs successfully.

Educational needs in the North are immensely diverse. Our population is made up of somewhat over 50% native people - Dene, Inuit and Metis, who range from millionaire businessmen to hunters and trappers living a very traditional lifestyle. The balance of the population are people who have immigrated to the North from other parts of the country and world; some two or three generations ago, others as recently as within the last few weeks or months. Like all systems, education has attempted to keep the number of options and alternative programs limited in order to maintain some control and efficiency in the process. This attempt to meet very diverse societal needs with a limited selection of programs, has in itself, created problems. When one considers the fact that we have seven distinct major native languages and many dialects, as well as English and French to be offered through the school system, and all of this to a population only slightly more than 13,000 students, the challenges and ranges of what should be made available to students is unimaginable in other parts of the country.

More than anywhere else in Canada, education is very future-oriented in the Northwest Territories. Many parents, and certainly many grandparents, have never been to school themselves, or if they have, it was only for a short period and in a system that was quite different than what we have today. Lifestyles and job opportunities have not only changed because of the technological differences the rest of the world has faced but has, in the case of native people, had to make an adjustment from a traditional subsistence lifestyle to a very modern one within a period of two or three generations. What children will be doing in terms of occupations and recreational activity will be totally different from that of their parents and grandparents. Many people may have, in fact, entrusted in the

system the responsibility to prepare young people for the future because whatever it is, it will be so different they really don't believe they can participate.

Education is seen as a main vehicle for not only preparing people for the future, but also transmitting traditional culture and languages. Because of the broad mandate people give the education system today, it does not have a particularly good track record of success in achieving some of the most basic goals like reading or writing, or in less specific programs like cultural training. Thus, many people have lost confidence in the effectiveness of education. Teachers and educators across the country have generally suffered a loss of confidence and ability to influence change.

In spite of the poor track record and lack of public confidence, the North is unique in the priority which people place on education. I have not seen anywhere else in Canada where people have been so vocal in stating their support for education. I suppose that the reason why it is so highly valued in spite of problems and criticisms is that virtually everyone, native and non-native, feel that education is not an option but a necessity for young people. In spite of the traditional freedom Dene and Inuit parents allow their children to choose their own future, attendance at schools runs at a surprisingly high level. Eighty or eight-five percent attendance may not seem very high in the rest of the world,but given the fact that a lot of children have the right to choose whether or not they attend school, and that the sun is shining twenty-four hours a day after not appearing for several weeks or months, it is really surprising that anyone at all attends.

Finally, northern education has never been stabilized. When formal education was first introduced to the north as recently as twenty or thirty years ago in the east, and as long ago as seventy or eighty years ago in some parts of the west, the goals were simpler than today. All that was expected from the education system was that children would be Christianized and in the process learn some basic skills. Those responsible did not anticipate that many of their pupils would go on to university or college, but generally hoped that they would be better citizens in their home community and would be "civilized". In the 1960s and 1970s, the movement toward greater individual rights and freedoms, and choice in practically all matters, did not miss the north. The education system changed. Curriculums and programs became optional. Children were no longer forcibly loaded on barges that took them down the river to the residential school, or not airplanes that took them away from their families, not to be seen again until the school year was completed. Education went through a period of extreme uncertainty. Direction came, or was expected to come from the top down, but those in charge, as in the rest of Canada, could not provide direction. Textbooks were thrown out or stored.Schools were built without classroom partitions, and sometimes without windows, and teachers were left to teach as best they could, given their personal experience and training. Thus, in a matter of twenty or thirty years, Dene and the Inuit people who, only a few years before, had no structured education system, suddenly had a highly organized and disciplined system thrust upon them for a very brief period to be followed by a wide ranging and rudderless system, both in terms of process and programs. Not only were the schools allowed a lot of leeway in what was being taught or how it was taught, but within broad guidelines, practically anything was allowable. Community representatives were given authority to decide when school would open and close. Programs could be designed and modified by teachers as they saw fit, and students were not compelled to attend school. There are few places in the world where such a rapidly changing and unstable system has been introduced over such a short period of time.

In 1980, recognizing the disastrous results from flip-flopping from one education process to another, the ninth legislative assembly set up a special committee on education. This committee was composed of five MLAs, one of whom was the Minister of Education, and was given the task of enquiring into current problems and public concerns about education. In a period of fourteen months, hundreds of people made representations to the committee at one of forty-three public hearings held in thirty-four communities, or wrote or spoke directly to committee members. Diverse viewpoints were heard, but generally a common theme came into focus.

More opportunity for public or community control within a broad and clear government mandate was a consistent theme. As well, over and over again, the committee heard people say that an education system for the Northwest Territories must be able to maintain and enhance a traditional lifestyle, while at the same time prepare young people for a wage economy. The need to maintain aboriginal languages and to develop a good solid English as a second language program, was also identified as a priority not only by aboriginal language speakers, but also by those who had lost their fluency in those languages somewhere along the way.

Everywhere the committee went, they were advised that parents wanted assurance that the level of achievement attained by students was the same as students would achieve elsewhere. Improved attendance, more discipline and more education closer to home were stated as goals, as well as increased support for students with special needs and especially hose who were receiving education outside of the Northwest Territories.

Generally, what the committee heard was that parents wanted the education system to clarify its goals and strategies more than had been the case in the 1970s, but certainly not as structured as they had been when education was first introduced to the north. The message with the most impact, though, was that the public recognized that the territorial government, given its many other concerns and priorities, had not and would not be able to manage an effective system without more control and direction from communities. Many parents and other witnesses at meetings of the special committee on education insisted that the only way was an effective education system would be developed throughout the north would be by establishing some form of elected Boards of Education.

Originally, going back to the 1970s when public involvement in education first became an issue, the intention was that the amount of control within local education authorities would gradually be increased from advisory committees to education societies who would have more administrative responsibility and finally to Boards. Following the special committee hearings, it was decided that given the small size of the communities in the Northwest Territories, it was not reasonable to consider establishing an independent board in each community. Instead, the special committee made a recommendation that the concept of divisional boards be adopted. Divisional boards encompass several communities, usually within a general linguistic area, and have the same responsibility as do Boards of Education in Yellowknife, except in areas like hiring, purchasing and building maintenance which the government has chosen to retain at the territorial level for the sake of economies of scale. The most critical element, though, is that programs and teaching responsibility are with the boards and through them, boards will gain greater and greater autonomy. Today, the majority of students in schools in the Northwest Territories are within the jurisdiction of a Board of Education or divisional board, and it is anticipated that by 1990 all schools will be under the jurisdiction of an elected board or at least in the final steps of achieving board status.

Other than with boards of education in Yellowknife, which have developed quite independently of government, the Northwest Territories' history with elected boards is relatively short. The Baffin Divisional Board of Education was created in November 1985, and the Keewatin and Kitikmeot Boards were only established two months ago. Even in that short period of time, there is very clearly a trend toward more effective education as more parents and other community representatives are becoming more involved, and recognize an ownership for results. Attendance is up, and achievement is improving with more and more students enroling in high school and graduating from grade 12. Special education programs have multiplied rapidly. Four years ago, only a very small share of the educational dollars was devoted to special needs education. Today, the budget in this area is well over $14 million, and hopefully will move toward an anticipated maximum of somewhere around $8 million.

The curriculum or school program in the Northwest Territories is one which has been territorially designed at Kindergarten to grade 9, and based on the Alberta program at the 10-12 levels. Most students at the K-3 level in the east now study in their first language. It is anticipated that within five years native languages can be languages of instruction. Other programs, such as Dene or Inuit Studies, Cultural inclusion programs, and the fledgling "Artists in the Schools Program" are Department of Education initiatives which are aimed at bringing programs closer to peopled, but as well, Boards and communities are able to develop their own programs as they wish, as long as the basic programs are taught. Responsibility for development of aboriginal language programs has also been decentralized from the department to the divisional boards who are now funded for the Centres for Teaching and Learning. These centres, with broad direction from the department, are responsible for language program development.

Generally speaking, the organization and the system of education being developed in the Northwest Territories is one which receives direction, in terms of policies, program guidelines and priorities, from the Minister of Education, but for which program delivery is managed through publically-elected boards.

The concept of Divisional Boards of Education is new to the Northwest Territories. Until after the report by the special committee on education was released, the priority was to establish maximum autonomy at the community level only. The divisional board concept is one which derives its strength from the community education authorities, but also facilitates the cooperation among the various community elected education bodies and enables them to gain greater strength through cooperation.

The movement toward public involvement in education has not been limited to Kindergarten to grade 12. On April 1, 1987, the Arctic College was incorporated and the Board of Governors took over responsibility for the administration of the programs. From 1982, when it was first established, and until the Arctic College was incorporated, the Board of Governors acted in an advisory capacity to the Minister of Education. Arctic College programs were decentralized throughout the Northwest Territories through field-based programs and a campus at Iqaluit. During this period, enrolment increased from approximately 700 to about 900 students in various programs from trades and technical to professional levels. In order to ensure that there is close coordination between our extensive adult education program and the Arctic College, the Department of Education has recently proposed that the adult education programs be transferred to Arctic College. This should ensure that the programs remain relevant and oriented toward job training, and that

there is a smooth transition from adult education to the college programs. Most importantly, though, is that the Board of Governors, like a Board of Education, will ensure program credibility and responsiveness in communities.

Why is community participation in education critical to success? The answer is very simple. Traditionally, communities have had full responsibility for the provision of education and training for young people. During early years, when education was first introduced to the North, the process took control completely away from parents. This resulted in a loss of responsibility and accountability for the most important task we as adults have in life, that is the education and training of our children. The present system restores that responsibility. A further major reason, of course, is that as we all know, if one expects commitment and ownership for a product or service, it is essential that every individual involved has opportunity for maximum participation in the design, delivery and assessment of that service. Canadians, and particularly native people, are not ready to completely hand over that task to a territorial, provincial or federal government. Even the best designed learning materials and strategies will be unsuccessful when presented to reluctant or apathetic participants. In fairness, it is true that the old system of large student residences and schools, completely independent of parents, did produce some graduates who are now today's leaders, but these individuals were few and far between. The opposite extreme of practically total freedom has been equally expensive and inefficient, not only in the Northwest Territories but across the country.

I am optimistic and confident that the direction which we are taking now, of turning more responsibility for delivery of education programs to elected people in the regions and areas, is not just another experiment in education, but is a sensible and reasonable response to people's request for a system which enables and, in fact, requires parents to assume responsibility for their children's education. As a government, our role is to provide general direction, establish priorities, draft general programs, and to monitor the results. Elected representatives of the parents will be responsible and accountable to parents and the students themselves. As was pointed out by a Navajo Elder when native people in Arizona were wrestling control of education away from the Bureau of Indian Affairs, "It is important that government not suffocate all individual initiative by being overally protective. It is important that everyone have the right to be right or wrong in making decisions about their future."

Address by

Alice Bolduc
Director, Arctic College
(synopsis only)

(Alice Bolduc)

SYNOPSIS: BRINGING EDUCATION CLOSER TO THE PEOPLE

In 1968, the Department of Education of the Government of the Northwest Territories designed a teacher's training program to provide within the Northwest Territories an opportunity for residents to enter the teaching profession. The two-year program was delivered in an institutional setting away from the kind of environment needed to enhance the training of bilingual teachers.

An evaluation of the program was done in 1985 in order to meet the recommendations of the Special Committee on Education. Following this evaluation, the training was changed from an institutional to a field-based one with the mandate to train bilingual teachers.

Address by

Mark Cleveland
President
Arctic College
(synopsis only)

(Mark Cleveland)

Unesco - SYNOPSIS OF PRESENTATION

The Arctic College was established through legislation in 1986. Charged with the mandate to deliver adult and post-secondary education at campuses and in community locations across the N.W.T., the College system has faced major developmental challenges.

Arctic College was created from the Adult Vocational Training Centre (AVTC). AVTC, originally organized in 1969 as an element of the Government of the N.W.T.'s Department of Education, was structured to provide a single, centralized adult training location for northerners. The Arctic College concept represented a significant philosophical change to this approach. The Arctic College is modeled on a decentralized system of small campuses, governed by an appointed board composed of representatives of the public. This dramatic shift in direction has resulted in increased enrolments and public accountability.

Address by

Cathy McGregor
Panel Member
Northwest Territories Education
Government of the Northwest Territories
(synopsis only)

(Cathy McGregor)

BRINGING EDUCATION CLOSER TO THE PEOPLE

For many years, northern educators and parents have recognized the importance of having an aboriginal cultural component in the school program. Schools have acknowledged aboriginal culture through culture and language programs organized separately from the core subjects. These programs were usually taught by community members who had a special interest in language or culture. The instructors had to develop their own programs and materials.

Through the Special Committee Report on Education and the Task Force on Aboriginal Languages, the government and the public have recently reaffirmed the importance of a positive self-concept and a strong cultural identity to the success of students in school and later life. The Schools Branch of the Department of Education has identified two guiding principles for curriculum development and school support work. These are:

(1) schooling must recognize, respect and reflect the cultural backgrounds of students.

(2) schooling must involve parents and other community members in decision making and in the ongoing implementation of decisions.

These two principles will assist schools to become culturally-based institutions rather than having cultural inclusion as an afterthought to the basic program. They form the basis of the work being done by Centres for Teaching and Learning.

The Department of Education is assisting schools to create culturally-based programs by establishing Centres for Teaching and Learning around the N.W.T. Each of the major language groups has a centre. Language specialists who speak the regional aboriginal language and experienced northern educators work together which reflect the information, values and social interaction patterns of the regional cultural group. They involve parents and elders as informants about what traditional and contemporary aspects of aboriginal life should be taught. They gather available resources and develop teaching materials in areas in which there are no resources.

Through the work of the centres, the department is working hard to bring education closer to the people.

Address by

Bent Krogh Petersen
Greenland Home Rule
Section of Culture and Education
Denmark Office

(Bent Krogh Petersen)

THE SCHOOL OF GREENLAND

The foundation of formalized education in Greenland lies in the missionary work initiated by the clergyman Hags Egede in 1721. The aim was to teach the Greenlanders to read so that they could achieve the knowledge required to be christened. The basis of the Greenland orthography seems to date back to even before 1721.

At first, lessons were solely given in reading and religion, but later on also writing and arithmetic were taught. After some initial difficulties, the extension of Christianity spread - and thus teaching became more widespread, too. In 1766 there was a total of 34 pupils in Jakobshavn, and in 1798 the following was announced: "Everyone in the Danish mission can read from a book and many can write intelligibly".

The missionaries and their Greenland assistants (the subsequent catechists) acted as teachers. Not until in the 1940s were two-year courses of teacher training established in Jakobshavn and Godthåb.

All teaching was in Greenlandic. In 1905, the schools and the church were transferred from the mission society to the Danish State by statute. The courses of teacher training were changed radically just as the physical framework of the school and its contents were brought up to date. This manifested itself even in the remotest parts of the country, and through the succeeding 20 years, the last relics of illiteracy were removed.

The next large step forward was in 1925. In that year, a principle was adopted of directing the efforts to opening the country and to creating the development required to do so. Danish then became a compulsory subject in the school, which was organized as a seven-year primary and lower secondary school, followed by a two-year upper secondary school. The upper secondary school qualified for either a two-year further education school or a two-year preparatory course to prior to teacher training. The actual teacher training took two years.

This is how the situation was until the Second World War. The effect of the break off of the relations between the mother country and the colonies during the war manifested itself in Greenland in the wish to become more closely associated with Denmark. After several years of preparation, Greenland became part of the Kingdom of Denmark by a constitutional amendment in 1953.

This further accelerated the development that had already started in 1945.

In a number of fields, the Royal Greenland Trade Department lost its monopolistic position and especially on three points, the efforts were intensified: 1) the modernization of towns and settlements; 2) an effective effort to combat tuberculosis and to reduce infant mortality; and 3) a school system which was to enable the Greenlanders to compete on equal terms with the increasing influx of labour expected to come from Denmark in particular.

This development culminated in 1967 when Greenland got an Educational Act that was almost identical with the Danish one. This development, which accelerated through the 1950s and 1960s with an infrastructure that had been expanded very quickly, was based on fishery as the principal industry. Consequently, fish factories, ports, etc. had to be

extended very soon. The result was a great influx of labour from Denmark. Combined with the increased frequency of education and the development strongly influenced by the Danish language in the primary and lower secondary school, these circumstances were the original cause of the reaction from a number of young Greenland politicians. Their wish was a sociological tendency which would not threaten the Greenlandic language, and thus the culture in Greenland.

Home Rule

The reaction was met with understanding in Denmark. The Danish Government set up a committee consisting solely of Greenland politicians who were to formulate Greenland's wishes. The outcome of the committee's work was that a government commission was set up whose work up through the 1970s was concluded in the establishment of a Greenland home-rule government in the Kingdom of Denmark as from 1 May 1979. Gradually, Greenland was to assume control of the individual administrative areas. One of the first areas to be transferred to the home-rule government was the schools and cultural affairs.

The primary and lower secondary school regulations

The regulations on primary and lower secondary schools of 16 October 1979 are the result of the debate which took place in the 1970s, in the population as well as in the provincial council. The fundamental principles were formulated in a decision in principle by Greenland's provincial council already in 1972. On this occasion, the provincial council stated that what they wished was:

- a strengthening of the priority of the Greenlandic language in the primary and lower secondary schools so that Greenlandic would be the main medium of teaching and Danish the first foreign language;
- that to a higher degree than previously, the objective and the general aim of the school were to point to the conditions of the Greenland society and of trade and industry in Greenland.

The medium of teaching

According to the new regulations, the medium of teaching is Greenlandic. However, it has been necessary to make an amendment to the regulations to the effect that in case the teaching staff, the teaching materials and the regard for the individual pupil render it necessary, the Danish language may also be a medium of teaching.

The objective

Then the objective was laid down. The objective clause was prepared on the basis of a symposium attended by Greenland politicians, intellectual leaders, educationalists and representatives for trade and industry, and for the various geographical areas of Greenland. Moreover, quite a few Danish educationalists and intellectual leaders with a profound knowledge of the situation in Greenland took part.

This work was concluded with the following formulation:

The objective of the school in Greenland is, in cooperation with the pupils' homes;

to further the development of the intellectual and physical faculties and abilities of the pupils
to develop the pupils' ability to think for themselves and to cooperate
to give the pupils useful proficiencies as a basis for their development as human beings
to give the pupils a sense of responsibility towards themselves and the community, and, on the basis of this, to be sympathetic and understanding towards people
to give all-round vocational guidance, and
to prepare the pupils for working in a society and in a world in constant change.

The objective of the religious instruction is, in cooperation with the pupils' homes and incidentally in cooperation with the church of Greenland, to teach the pupils about the values of a Lutheran outlook on life.

Compulsory education

In accordance with the primary and lower secondary school regulations, and with the Danish constitution, there is nine years compulsory education in Greenland starting at the beginning of the school year in the calendar year in which the child is six years and expiring at the end of the school year after the child has received instruction regularly for nine years, or has attained the age of 16. The pupils can, however, ask to be taken out of school after the 8th school year if special circumstances speak in favour of this. This primarily happens in the hunting districts where the pupils are involved in the local trade and industry, but does not occur frequently, however. The course of education constituting the compulsory education is called the primary and lower secondary school and comprises a 'first' school (1st to 3rd classes), the first class being an infant class, and the 'basic' school (4th to 9th classes).

The voluntary course of education is organized as a two-year upper secondary school (10th to 11th classes) and may be succeeded by the course school (12th to 13th classes).

'First' school (1st to 3rd classes)

The education in the 'first school' comprises linguistic activities promoting the development of the pupils. Already from school start as much importance as possible is attached to the pupils' linguistic and conceptual development with a gradual introduction to the actual subjects to be taught (Greenlandic, arithmetic/mathematics, physical exercise, singing/rhythmic, creative art and religion).

The education can be planned on a multi-subject basis which is seen to a wide extent.

'Basic' school (4th to 9th classes)

The 'basic school' also includes Danish language teaching and instruction in the subjects of history, geography, biology (most often studied jointly under the subjects social studies, nature study and general science), creative art, singing/music, woodwork, needlework, domestic science and physics/chemistry. Moreover, English language teaching

can be offered to the oldest classes. Sex guidance, hygiene, family studies, information about stimulants and drugs, road safety instruction, hunting/armament and, as a subject of primary importance, guidance with respect to the pupils' further education and trade and industry may be mentioned as some of the compulsory subjects to form part of the education.

Upper secondary school (10th to 11th classes)

In the upper secondary school, the following optional subjects are offered, too: motor mechanics, hunting/fishery, German, typing, accounting, skin and fur treatment and sewing. Moreover, the subject social studies is being introduced.

Course school (12th to 13th classes)

The course school is a continuation of this education, but caters especially for pupils with quite specific needs. The teaching is arranged for groups of pupils and the number of lessons per week depends on the individual pupil's qualifications.

Leaving examinations

With a view to the pupils' possibilities of getting a higher education in Denmark, for example, it is required that they can produce documentation of sufficient qualifications. The possibility of taking final examinations in certain subjects is therefore still available. After the 11th class, or later, the pupils can thus present themselves for the leaving examination of the primary and lower secondary school in the subjects of Greenlandic, Danish, accounting/mathematics, English, German, physics/chemistry, typing, French and Latin.

The advanced leaving examination can be taken after the 12th class or later in the subjects of Greenlandic, Danish, accounting/mathematics, English, German, and physics/chemistry.

These examinations are equivalent to the leaving examinations in Denmark. Over the last few years, the authorities in Greenland have, in cooperation with the Ministry of Education, prepared some question papers for the written examinations, which have been adapted to cater for the pupils living in the special environment in Greenland.

Education in the local community, halls of residence, etc.

In the regulations of the Landsting, great importance has been attached to the societal importance of ensuring that all pupils get the same offers of education in the compulsory course of education ('first' school and 'basic' school). In the elementary subjects, the pupils are to be offered the same education as regards scope and contents, irrespective of where in Greenland they live and whether it be in a town or a settlement, in Mid-Greenland or in the outlying districts. On the basis of a normal course of education, efforts are made to ensure that all pupils in the primary and lower secondary school reach the same uniform educational level on which to base their future life, no matter whether the pupil leaves school after these years or prefers to get a further higher education. This has not been achieved yet, but is still the aim.

Halls of residence have been equipped and furnished in almost all municipalities for those pupils in the voluntary course of education who cannot be taught in the local community. The halls of residence are primarily to accommodate pupils from the settlements of the specific municipality. In addition to this, there are quite a few halls of residence which mainly accept pupils from other municipalities with an inadequate hall capacity. Over the last few years, a continued drop has been experienced in the number of pupils to whom it has been necessary to offer education outside the local community. Consequently, it has been possible to cut down on the availability of boarding facilities.

Special educational needs

Special instruction and other special educational assistance is offered to pupils whose development requires special attention or assistance. In Greenland, much has been done to integrate handicapped pupils, especially mentally retarded children. In spite of this, the home-rule government has established two small boarding schools, under the primary and lower secondary school, for pupils with severe physical or mental handicaps.

Spare-time activities of the primary and lower secondary school

Simultaneously with the implementation of the primary and lower secondary school regulations, the spare-time education and other spare-time activities catering for children and young people in the 6-to-19 years age range were taken over by the primary and lower secondary school. The spare-time activities of the primary and lower secondary school are thus included in the education which, in Denmark, belongs under the continuation school.

The spare-time activities comprise spare-time teaching of children at school, teaching of young people in the 15-to-19 years age range, teaching in preparation of examinations and other spare-time activities. These other spare-time activities comprise reading room, supervisory and occupational activities for pupils outside school hours, as well as hobby groups including club-like activities.

The teaching and the other offers of spare-time activities for children at school are to take place in the daytime, but for the 15-to-19 year olds, the activities may also be during the evening.

Number of lessons

The school year is normally 40 weeks of 5 school days. The schools may, however, carry out the teaching in fewer weeks. Some standard timetables have as few weeks as 36. This is especially the case in the outlying districts, where the population in this way follows the normal rhythm of life in the place (the hunting villages). The annual number of lessons given in the schools will, however, be constant as the weekly periods are longer in schools with fewer school weeks per year.

Curricula

The work at bringing the curricula into agreement with the framework that has been set up in the regulations has partly comprised an adaptation of existing curricula, partly the preparation of a number of new ones.

The curricula have been expanded so that the Home Rule has prepared recommended syllabuses for the individual subjects. On the basis of these, the individual local authorities are to prepare syllabuses to apply in the particular municipality. The Home Rule shall approve the syllabuses in order to ensure that they are in agreement with the overall objectives of the school in Greenland as well as those for the individual subjects.

Some of the syllabuses are divided into a number of qualification levels for the individual subjects (which are not identical to the age groups of the pupils), and list the vocational activities that are considered to be relevant, for example, according to the size and location of the school. Actual methodological teaching is only available for a limited number of subjects yet. To supplement the compulsory subjects, syllabuses have been prepared for some new subjects and topics, for example, fishery, hunting, preservation, hunting/weapon instruction, etc.

The work has involved many groups of teachers and has been completed for the time being. The recommended syllabuses for all subjects were available in the autumn of 1987. At this stage, the only syllabuses which remained to be prepared were those for purely local use.

Teaching materials

For the teaching, materials are being used which have been prepared especially for the educational system in Greenland, and have been issued by the Greenland Home Rule Publishing House and, to a diminishing extent, teaching materials produced by the Danish publishing house. During all the years - also before the Home Rule was established - this publishing house, under the Ministry for Greenland, put a lot of effort in procuring and printing teaching materials in Greenlandic.

Over the last few years, efforts have especially been made to produce new materials for the mother-tongue teaching and material in Greenlandic for mathematics and subjects such as social studies, nature study and general science, as well as the subject "Danish in Greenland".

The Home Rule's centre for teaching materials, called Pilersuiffik, is located in Nuuk. Pilersuiffik consists of the following departments: the Greenland Home Rule Publishing House, the school radio and television broadcast to schools, a lending and information centre, common library, departments for educational films, store room and distribution department, as well as an offset printing house. Much work has already been performed with respect to using the Greenlandic language on educational videos, for example, received from Denmark Radio.

Practical training

The principles for the practical training are that, of course, the training must be carried out in accordance with the provisions laid down and the objectives set. On the basis of the language debate, the object clause and the wish for a decentralization of the management of the education system with increased contributory influence locally, this has been planned in a very particular manner.

This has manifested itself in the desire of education which 1) is built up around and with the Greenlandic language, 2) has its basis in the local community, 3) which in its

contents is considered relevant by the pupils, and 4) in its form encourages the practical as well as theoretical involvement of the pupils.

This, compared with the industrially-oriented training, which is part of the objective of the school, and which must adapt to the conditions of life in the individual places, has set the educational development work going. Experimental teaching has been established in a number of place sin order to find expedient ways of meeting the intentions, especially within the above areas. The school in Greenland is thus still working internally at adapting itself to a world - and a Greenland - in the process of development and at contributing to creating citizens who are able to control and live with this development.

The management of the school system

The wish for a school that is, to a higher degree, a Greenland school, has manifested itself strongly in the management of the school system under the Home Rule.

Generally one could say that it is characteristic of the design and organization of the school that, apart from the clearly centralized individual institutions, great importance has been attached from political quarters to delegating the management to the local communities.

The phrasing of the Home-Rule principle through almost a slogan, "Your future in your own hands", manifested itself most clearly int he wish to involve the individual citizen as much as possible in the local cultural life. In the management of a large number of areas, this has been realized through a decentralization which is all the more conspicuous as everything was so clearly centralized previously when all major decisions were made in Copenhagen, minor ones in Godthåb, and the least important ones locally by the centrally appointed local official. Now the central administration of the Directorate of Cultural Affairs and Education in Nuuk is in charge of the administration, whereas locally the administration is in the hands of the local authorities' own cultural and educational administrations.

In connection with the introduction of this new scheme, a large number of local committees, councils, and boards were set up, which were to make the wishes and needs of the citizens known to the local councils. The distance to the decisions became smaller and the influences larger. This was a clear manifestation of the awareness of criticism put forward by the Greenland Home Rule Committee. The development of and adaptation to these new instruments has taken place gradually over the past five years so that now Greenland has a local school system which functions well with the Home Rule's Ministry of Culture and Education as the supervisory authority laying down rules and being in charge of the advisory tasks in relation to the schools.

The teacher situation

Until the 1950s, so to speak, all teachers spoke Greenlandic. The improved state of health entailed almost a population explosion in the 1950s and 1960s. From having a total of 4,000 pupils in 1950, the schools reached their peak in 1974 with 14,500 pupils. The Greenland teachers were not able to cope with this situation at all. For this reason, and due to the closer affiliation with Denmark, the schools are accepting more Danish teachers now. In 1975, a total of 529 Danish teachers were engaged in the primary and lower secondary school in Greenland - that is approx. 66 2/3 percent. This was, of curse, a

situation that contributed to making the realization of the intentions of a Greenland school more difficult. This is also where to find the embryo of the language debate that was part of the reason for the formation of the Home Rule, and which also characterizes the school today. At the same time, efforts have been made to try to alleviate the shortage of Greenlandic-speaking teachers in various ways, for example, by means of temporarily engaged teachers and through short educations, etc., but the problem has not yet been solved.

Courses for teachers

Naturally, a large number of courses have been held for teachers as part of the development work that has been performed in conjunction with the realization of the school regulations. This has especially been necessary on account of the difficulties in recruiting Greenlandic-speaking teachers. Most of the course activities have, therefore, been organized to qualify the temporarily engaged teachers without a formal teacher training for teaching in certain vocational areas and age groups.

In addition to this, the course activities have been aimed at important fields in the primary and lower secondary school, namely Greenlandic, Danish in Greenland, subjects such as social studies, nature study and general science, elementary instruction and mathematics.

Over the last few years, courses have also been held in computer education in the primary and lower secondary school.

The close cooperation with the Royal Danish School of Educational Studies has been very useful for the course. On example of this is the courses built up around the teacher/pupil relations in connection with the mathematics teaching. Traditionally, mathematics is a difficult subject in Greenland. Hopefully, a well-organized system of school books for the teaching in mathematics in the compulsory course of education will be available in the course of a few years, and thus improve the situation. The mathematics course also focused on teaching methods so that the teachers from the various towns who have taken part in the course can be a new source of inspiration for their colleagues. This seems to have been the case already.

Professor Bent Christiansen was in charge of courses which have been held partly as residential courses (2 x 10 days) and partly as distance courses. The participants have been very enthusiastic over these courses.

The Teacher Training College in Greenland

The Teacher Training College in Greenland, with a history that dates back more than 100 years, is closely attached to the primary and lower secondary school, and its task is to train teachers for the primary and lower secondary school in Greenland and to be in charge of the teachers' further education. The teacher training takes four years, for the time being, and is based on an upper secondary education, concluded with a higher preparatory examination. At the moment (1988), the training is being revised, among other things, on account of the heavy shortage of Greenlandic-speaking teachers.

The Greenlandic-speaking teachers constitute two-thirds, totalling 584 teachers, at the moment. The rest of the teaching staff is Danish-speaking.

Upper secondary school education

The upper secondary school education started in 1978 as a two-year course leading to the higher preparatory examination. In 1986, it was changed into a three-year special Greenland upper secondary school education, concluded with an examination corresponding to the higher preparatory examination.

The examination qualifies for universities and institutes of higher education in Denmark. The Danish Ministry of Education is in charge of the final examination, and thus guarantees the final standards reached. The education has been established in three places: Godthåb/Nuuk, Julianehåb/Qaqortoq and Egedesminde/Aasiaat.

Vocational Training

The practically oriented training within trade, industry and service has, until now, taken place at central vocational schools (The Iron and Metal School in Nuuk, the Building and Construction School in Sisimiut, Commercial School in Nuuk, The Socio-Educational School in Nuuk, The Fishing Industry School in Maniitsoq, the Fisheries Vocational School in Paamiut and the Food Industry School in Narsaq).

From 1988, these educations will be decentralized so that the majority of the courses will take place in the individual municipalities, theoretically as well as practically. The training will also include short courses at the former central vocational schools. It is anticipated that the result of this will be a harmonious course of the training for the individual person following a course of education, and that everyone who wants an education can also get one. In this way, some capacity problems will have been overcome with which Greenland has been struggling for some years, at the same time as allowances are being made for the decentralization principles of the Home Rule.

The Revision Committee for the primary and lower secondary school

After having described the course and the contents of the school in Greenland, it would be appropriate to take stock considering that the regulations have been in force for eight years now. Greenland's Landsting thought so, too. It is a well-known fact that the development is taking place very rapidly in a place like Greenland. As a contribution to the ongoing debate on the primary and lower secondary school, the Landsting decided in the spring of 1986, in connection with the discussion of the teacher situation, to give the member of the Home-Rule government in charge of education, etc., its consent to set up a "Committee for the revision of the primary and lower secondary school regulations." The committee was to produce "commented proposals for amendments to the regulations, and in cases where this would involve changes or wishes for changes in the administrative order, to state this". Moreover, the procedures that the committee was to follow appeared from the terms of reference:

> "During the work the Committee should involve the relevant experts/institutions and hold one or two rounds of hearings at vocation/trade interest and trade organizations.

The session of the Committee should, if possible, be located geographically so that the various vocational regions in the country are covered."

Until the middle of 1987, the Committee held four meetings, one in North-Greenland, one in South-Greenland, and two in Mid-Greenland. In this connection, about 50 hearings were held - attended by pupils, teachers, parents, representatives elected by the people, and the general public. Trade organizations have been contacted and the Landsting has been involved in discussions concerning the decentralized vocational education. Introductions from the Directorate of Cultural Affairs and Education and from teachers' councils and groups of parents, etc., have, for example, been discussed.

On the basis of this, the committee produced a midway report in 1987 listing a few concrete proposals for an amendment to the regulations.

The most important points are:

1. that the number of lessons is increased in the 1st to 6th class, and reduced correspondingly in the 7th to 11th classes.
2. that compulsory English teaching is introduced in the 7th to 9th classes

Moreover, it was recommended that the halls of residence, which had been run centrally until then, should in future, be a task for the individual local authorities to perform. As there were already halls of residence in almost all municipalities, this suggestion was found natural in consideration of the general principle of decentralizing education.

Furthermore, it was proposed that the committee should continue its work at a more profound debate and analysis of the entire set of regulations. The problems have relation to the contents of the school as well, and the points which should be dealt with for the time being are questions as to the varying opinions on bringing up children, ethics, language teaching and also the teacher situation.

It is expected that this will give rise to further discussions in the course of 1988 if the outcome of the work performed until then is published, formulated as an introduction to the population for discussion. This would be a continuation of the positive involvement that the regulations have brought about in stimulating the local influence on the life of the schools.

Language problems

One of the most important questions which is to be debated in greater detail now and be analyzed is the language problem. The introductions received from teachers and parents point very strongly to a need for this.

The development of the language teaching has, as mentioned earlier, been that from having been a purely Greenlandic-speaking school up to the 1950s, the school has become markedly Danish-speaking. There was a reaction against this development. When the regulations were introduced in 1979, it was therefore established that Greenlandic was to be the medium of teaching. At the same time, the number of lessons in Greenlandic was increased at the expense of the subject of Danish, which was the first foreign language. The Danish language teaching was compulsory, and should not start until in the 4th class.

The teaching in the two languages is currently being developed with respect to materials, as well as methods, and quite many course activities have been arranged in connection with the work.

In this process, a polarization of the discussion of the development of the two languages has taken place. Allowances should be made for both languages, but there is a strong tendency that the intentions of placing the main emphasis on Greenlandic should be maintained. However, it is also characteristic that more importance is being attached to Danish than it being "only" the first foreign language. In various connections, it is being called "Danish in Greenland" in order to separate it from the concept of a real foreign language. The reason for this is that in many countries Danish is still the language of the law and the courts.

There are still quite a few Danish-speaking children in Greenland who are being taught in Danish and to whom Greenlandic is a foreign language. The question then, is whether the objective should be a second cultural school. The issue has been accentuated during the revisions carried out by the committee. Parents have made applications to draw attention to their problem: children of two cultures of birth, children of mixed marriages. This group of children is large in Greenland. They are being brought up in an environment which is not totally Danish and which is not totally Greenlandic either.

The parents feel it is wrong that they should choose between a Danish school (class) where the pupils receive two lessons in Greenlandic a week, or a Greenland class in which the children are not taught Danish until the 4th class. At the same time, there is a desire that the previous, as well as the existing, differences of status between the languages are put to an end - and that the languages get the same priority.

Both languages should thus be taught and be a tool in the education.

This debate, which has only started seriously now, must be a part of the work of the committee. At the same time, it has been admitted from various quarters that English is a necessary tool for education, as well as communication with the big world - and especially with the neighbours in Canada and the Inuit here.

The result has now been that from 1 August this year, English will be compulsory in the 7th to 9th classes, with three lessons per week.

The work of the committee in the coming years - not only the result - will be followed by the whole population of Greenland with great interest and much involvement because it is so important for the country and its future, and for the opportunities of personal development of the individual citizen.

Address by

Oscar Kawagley
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Borough, Alaska
(summary only)

EDU-DISTANCE

The Cross-cultural Education Development Program (X-CED), of which I am a part, was developed to make accessible the teacher training program to students in rural communities. Transportation and communication technologies made possible this dendritic distance delivered education. Natives and non-natives, who otherwise would not have matriculated in campus institutions, were then afforded this privilege. There are now a number of Native teachers functioning in classrooms as certified teachers with all the rights and privileges accorded Alaska teachers. These teachers have the advantage of having obtained their education within their home communities. They have retained a small degree of their Native philosophy of teaching and learning, and this is the positive affect of their teaching style. Certainly, a right step in a positive mode.

We continue to have extraordinary political, economic, cultural and educational plagues in Alaskan villages, including those with their own school districts with "Native control". Problems with distance education include:

a. we assume students to be self-motivated

b. we have very little personal contact

c. we get students employed, usually by the school as aides, therefore school administrations feel comfortable with the persons under their tutelage

d. most do not carry a full academic load, therefore protracting the length of time needed to get B.Ed. degrees

e. instruction is in the western styles and methodologies by western instructors, there is no room for a student to try innovative techniques and methodologies utilizing Native concepts of teaching and learning. Consequently, we do nothing differently in administering and teaching rural youngsters in school settings

f. decision-making is often not in the hands of indigenous people

g. quality is often a mystery ingredient

"What shall we do, and how shall we live?" (Tolstoi) remains the problem; and our Leadership in Educational Administrative Development Program (LEAD) and X-CED will strive to find the answers.

Oscar Kawagley
X-CED Coordinator
University of Alaska Fairbanks
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cc: Files

Address by

Ethel Blondin-Townsend
Assistant Deputy Minister
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Government of the N.W.T.

(Ethel Blondin-Townsend)

MAINTAINING CULTURAL DISTINCTIVENESS

Ladies and Gentlemen, honoured guests, it is my pleasure to be able to address such a diverse and knowledgeable group as yourselves, and to deal with a topic that has been examined many times before, and yet for the most part, in reality, is very simply applied. Maintaining cultural distinctiveness is something that all peoples in the world can relate to and have a strong desire to achieve. I have chosen, after much deliberation, to deal with it in a way that is simple and realistic. I have spent time examining my own personal and professional experiences with a number of distinct cultural groups. I have spoken to individuals who I feel are representative of those groups--mainly the Inuit and Dene--and have reflected deeply on specific experiences which have bore out for myself some understanding of and appreciation for the distinction that these groups struggle to maintain in a rapidly changing society and world. It is my conclusion after studying this topic that I have more questions than answers, and it is also my feelings that this is a healthy conclusion and it leaves more growth and change.

To begin with, I will have to use the working definition of culture as defined int he 1984 report entitled "On Cultural Needs", published by the Government of the Northwest Territories in cooperation with the Interdepartmental Committee on Culture. Culture is defined as... "The way of life of a people. The expression of a people's way of life", and it goes on to explain that "The way of life is generated primarily by economic, political, social, mental and spiritual activities. The uniqueness of any one given culture is determined by the nature of the forms, processes structures, orders and beliefs of that culture. These are evident in the nature of the expressions of the peoples way of life."

Let me give you an example of how I have experienced someone else's culture--however limited and isolated this example is, I feel it is very appropriate.

I know that over the next few days you may get to view a performance by the Toonooniq Theatre group from Pond Inlet. It is through this group that I have some insight into the expression of Inuit culture. It also made me realize that the cultural distinction that native people strive for is a shared one. This winter, this group performed for the Legislative Assembly, as well as a Spousal Assault Conference. I was not really mentally or emotionally prepared for what I saw, it was an emotionally riveting experience to watch the Inuit people perform and express so clearly "Cultural Changes" as they view it. I can clearly recall thinking that this group was performing more than a play--it was making a major statement about being Inuit and doing naturally what they do so well--expressing themselves through an artistic medium. It was beautiful, and I can recall thinking that there really is a difference when culture is being conveyed and expressed by its owners and not left to interpretation by outsiders. However insightful and respectful outsiders may be, it falls short of the emotional commitment, the pride, the purity of thought and action in due conveyance of ideas. This was indeed an overpowering experience for a person like myself, who has always shown interest in other peoples and lifestyles. I knew in watching and listening to these peoples that it could not be done any better by anyone else. They demonstrated a seal hunt, they spoke of Shamanism lanagok with their actions, words, expressions and music, once again I knew that they could only do so as a distinct and unique people with a unique culture. For weeks after the performance, I sang in my head and heart the songs they sang that day--it made me take a closer look at these people--the experience evoked in me a great sense of appreciation for them, their pride which is so harsh and yet so strong and beautiful--most of all I had this

warm feeling in my chest wanting to share my appreciation for their culture and this unique sense of belonging they must feel in being Inuit.

This is a positive experience, a growing one, which made a difference. It made me look at and appreciate someone and something unique outside of my own interests and cultural group. The play on spousal assault was also another experience that shocked many people, there was sadness, tears, as well as appreciation. A standing ovation, as I recall. Some would say it was disturbing--it was too real and too well executed, but once again, it was a superb performance because these unique individuals had the cultural tools to express and deal with an issue/problem as they perceive it.

I know that you will love them, and you will love them even more if you also believe that these people are entitled to be. Fled to be distinct and are ta their very best when they know and can express who they are, because they are culturally distinct.

My experience with the Inuit can be paralleled with my experience with the Dene, these are the people I was raised with, educated with, and now work with, to some extent. There is a common theme that reoccurs when the Dene speak of the importance of being culturally distinct--there are a range of comments I have collected:

1. A woman who was away from her culture for 14 years due to family obligations, says it is important to come back and reconnect, for she could never adopt someone else's culture. It was continuous conflict for her, she has returned and is still basically who she was inside as a young person. She is renewed and will always know this is right for her own well-being. She said I could never change - it almost killed me. I drank a lot and was lost.

2. Another person, a young Dene man, said "I was away--I felt alone, out of sorts, uneasy, and always weak in a crowd. I knew I could live on the outside like everyone else, but on the inside I longed for who I was at home, free and strong. When I returned home, it was as if all the pressures were gone. My people accepted me in a way that is different than being accepted by other people, there were no conditions."

3. An elderly Dene woman said, "We are who we are, we do what we do, that is the way it is and always will be so in our hearts. We can never be otherwise, even if we change certain things; our heart and souls are the same."

4. A Dene man said, "We are special people, like other special peoples, our creator made us that way. Who are we to redesign and mess with what has been given to us. It would not be right, the soul rests uneasy if we do."

5. A Dene woman said, "We are born into our culture, we are taught as children who we are and it is those of us who forget and do not practise it that are unhappy with ourselves. Our souls are lost and searching, and we go to many places in our search for happiness."

6. Another Dene elder comes to some resolve after a lifetime of experience and says, "Our life runs parallel with the whiteman's and never touching. It is unlikely that we will ever be able to do and have what white people have, and for me there is no use

in trying to change things. I may as well live out my days in my own way, rather than struggle to no purpose."

These comments have a firm resolve; these people know that in their hearts and minds that the only way to live a true life is to be who they were raised and taught to be--a distinct people!

You see, ladies and gentlemen, as a northerner raised in a distinct culture, I would like to say in my closing remarks a few things to let you know that maintaining cultural distinctiveness is important in the NWT. It has implications for social, spiritual, educational and political development. It is quite evident that throughout the colonization of Canada's aboriginal people (North America's first peoples) the links to cultural heritage and to cultural identity remain intact. Even with all of the oppression and persecution the world over, individuals continue to identify and struggle to maintain their cultural identity.

What is it that draws people so strongly to their cultural roots and identity?

Not even alienation and separation from one's original culture can eradicate the desire to return and re-establish cultural ties. An example of this is the removal of children from their homes, their communities and their lifestyle to attend residential schools. These children were thrown into situations where there was limited use of their aboriginal languages and expressions of their culture. To further exemplify this point, Inuit children were brought from the eastern Arctic to the western Arctic where they were faced with the problem of mixing with a number of cultural groups, i.e., Dene, Metis and the white population. The same can be said of the children coming from the South MacKenzie to the Delta.

Can it be said that a person can change and change and change, and still remain the same inside? Yes, there is evidence of that the world over. Many of these same children, after years of conflict--much of which was oppressed and internalized--recognize the need for their children and themselves to be culturally rooted. Many of these people are now the leaders, politicians and practitioners who establish priorities, design and deliver programmes, to preserve, maintain and protect aboriginal cultures. These are the contemporary cultural agents: the people who are charged with the responsibility of striking a delicate balance between maintaining the cultural distinctiveness of a number of diverse groups through the concept of self government, distinct social and educational programmes, the official recognition of aboriginal languages, and yet still recognizing national and international needs, obligations and requirements of the same. How can we strike this balance? Is it the political will? Is it the earnest recognition of people's human rights? Is it a personal responsibility? Or all of these factors and more?

Many would say it's not an either/or situation, but it is the determination and commitment to have your culture, your life, as you want it. There is a belief by all peoples that it is their human and democratic right, in fact their god-given right, to be distinct and to have that distinction expressed in a number of ways: Material culture and non-material culture, which includes beliefs, customs, social institution (kinship, education, religion, economics), the role of women/men/children/elders, and languages. These are instrumental in reflecting distinct cultural traits. Nevertheless, I think, simply put, it is the ticking heart, the living conscience and the human being that made it so.

Can a culture be distinct without practice? The best working definition of culture are in the words of a Dene. This definition is that culture is not reflected or contained in one song, one word, one museum, one artifact, one project, or one drum, but it is truly reflected in how we live, how we practice now today; our customs, our beliefs, our lifestyle. This man should know, it is his reality from day to day dealing with modern social, political and industrial issues, as well as being a hunter and trapper and a man of the land. This definition of culture, this way of life, is surely as any man's language is important enough to protect and maintain on the basis of its own being.

It is important to be rooted, to be centred, to belong and to identify and to relate to your culture. It is a personal relationship between the individual and what is defined as being part of that cultural group, and interaction with other individuals in that group.

It is in my mind and personal commitment that crosses over into many other areas that affect the way of life of a people, their well being, their strength and their rights to be recognized socially and politically throughout the world.

Address by

Hendrick Lennert
Deputy Director of Culture
Greenland Home Rule Authorities

THE HOME RULE LAW

The Home Rule system is established within the framework of the Danish Union, comprising the societies of Denmark, the Faroe Islands, and Greenland. The Home Rule Law is the basic law of the Home Rule. It is provided with an appendix listing the departments that the Home Rule can and may claim to take over from the Danish State.

To ensure a gradual takeover, the Home Rule Commission has suggested a schedule for the transfer of the individual departments. In principle, the Home Rule Government can take over all departments, with the exception of foreign affairs, government finance, and defence matters. The parties have entered into a special agreement concerning the exploitation of the Greenland subsoil.

The Language

The language is Greenlandic. The struggle for the preservation and the acceptance of the Greenlandic language in schools, as well as in the public service, was in many ways the basis of the Greenland Independence Movement. This linguistic struggle was an essential part of the background for the introduction of the Greenland Home Rule in 1979.

The Greenlandic language belongs to the Eskimo family of languages, also spoken in North Canada, Alaska and the Eastern point of Siberia. Greenlandic is spoken by some 43,000 Greenlanders. The extension of the langauge as the standard language comprises all populated parts of Greenland, the West Greenland dialect, spoken from Sisimiut to Paamiut, being the standard dialect used in written language in the administration, in court, in church and in the educational system.

The dialects spoken in South West Greenland and in Northern Greenland deviate little from the standard dialect, and such slight differences as may appear will not hamper mutual understanding. The Thule and East Greenland dialects, however, differ considerably from the standard dialect.

In Greenland legislation, the linguistic situation has never before appeared in writing. During recent years, however, an increasing number of Greenlanders have learned to speak and write Danish, and more and more people speaking a foreign language have mixed with the Greenlandic population concurrently with a growing Greenlandic consciousness of ethnic identity.

Thus it was written in the Greenland Home Rule Law: "The Greenlandic language is the principal language. The Danish language shall be the subject of thorough teaching. *Subsection 2:* Both languages can be used by the public authorities." (Law no. 577 of 29th November, 1979 about the Greenland Home Rule, § 9).

After the introduction of the Home Rule in Greenland Oqassiliortut/the Greenland Language Committee was established by Landsting law to replace the standing committee on language and orthography of the former provincial council. By parliamentary resolution, the Place-Name Committee of the Ministry of Greenland was also transferred to Greenland per January 1, 1984, and was assigned to Oqassiliortut. The premises of the two institutions are at the Ilisimatusarfik (the Inuit Institute).

General Culture

Today, Greenland's life of art and culture, with its Inuit traditions and a primarily Danish cultural influence, consists of a number of cultural institutions, cultural traditions and various cultural patterns.

Throughout the twentieth century, a number of cultural institutions have been established in Greenland by way of Danish contacts, and in many ways, similar to those existing in the Nordic countries. This applies to the field of museums and libraries, radio and television, societies and information services, the propagation of art and culture, etc. In connection with the establishment of cultural institutions in these fields and in the context of Greenland's general social development, the traditional Greenland cultural life has been reduced to relative obscurity.

The early seventies, however, witnessed a change in Greenland's cultural life in connection with the general trend in favour of independence. This development, manifest in attempts to reinvigorate the Greenlandic language and revive a number of traditional Greenland culture and art patterns, has continued up till the present day, when many Greenlanders, particularly the young generation, adopt artistic means of expression such as poetry, the pictorial arts, music and theatre, to express their thoughts and feelings in their endeavour to create a specific ethnic identity.

The introduction of Greenland's Home Rule in 1979 has escalated this development. The Department of Education and Culture, who administrates and finances most cultural institutions, has in many ways supported the Greenland life of art and culture, among other things, by increasing subsidies to the individual cultural institutions. Moreover, the Home Rule Government has established a cultural foundation, subsidizing a number of cultural projects and cultural activities. Since 1980, when the foundation distributed 200,000 DKK, this amount has been steadily rising, and by 1988 the foundation had more than 1,3 mill DKK at its disposal.

A wide range of activities comprising, for example, general education, athletics, recreational classes and adult education, have, after the introduction of the Home Rule, been assigned to the municipal authorities. To a certain extent, the municipalities receive grants-in-aid for these activities, but on account of other urgent undertakings, a shortage of funds for the development of a rich cultural life, both as far as support to sociocultural activities and the establishment of local cultural centres, etc., are concerned, is a general problem for the Greenland municipalities.

Museums

Museums have existed in Greenland since the early sixties. The interest in museums, however, is much older. The first officially made proposal pointing to the desirability of Greenland having a museum of her own appeared already in 1913, when a proposal concerning the preservation of Eskimo graves and ruins and the foundation of a museum in Greenland was made in connection with the debates of the South Greenland provincial council.

Fifty years were to pass, however, before the first local museums emerged. In the mid-sixties, local museums were established in Nuuk, Upernavik and Qaqortoq, and a few

years later the Nuuk museum was given the status of national museum subsidized by the Danish state.

The Greenland museums were earlier placed under the Danish museum department, but have now been assigned to the Home Rule Directorate of Culture and Education. In 1984, the Greenland National Museum and the National Museum of Denmark made an agreement involving cooperation and, among other things, the restoration of Greenland artifacts from Denmark.

The Greenland National Museum

The Greenland National Museum is to lend advisory assistance to other museums. The Greenland National Museum is, moreover, committed to producing travelling exhibitions to be shown at the local museums. There is an urgent demand for such exhibitions which are, however, subject to certain limitations in consequence of the fact that the National Museum lacks both the staff and the money to fully meet the needs of the local communities, particularly due to the very considerable costs of transportation.

The Greenland National Museums to place a preservation order of otherwise assist in ensuring the continued existence of buildings worthy of preservation, among other things, by taking an active part in local planning, for instance, in drawing up preservation plans for houses or milieus. Museum activities are often fitted into such historical buildings or milieus.

One very comprehensive ongoing project undertaken by the Greenland National Museum is research on the 15th century Eskimos. The background for this particular project is a mummy find in West Greenland, and the extensive knowledge gained in this connection is transmitted through exhibitions, films and literature. The project is estimated at about 1 mill. DKK.

In 1982 a great exhibition on Greenland at the time of Eric the Red was arranged at the Qaqortoq Museum to celebrate the millennium of Eric's landing in Greenland. The exhibition travelled among the South Greenland municipalities and has later been shown in the Nordic House in Reykjavik. In recent years, museum conferences with Danish and Greenland museologists, specialists as well as participants without a formal education, have been held every second year. These conferences have involved discussions of museological questions and debates on future museum activities in Greenland. Since 1981, the Greenland National Museum has launched various research projects to procure culture-historical documentary material.

Examples of research projects are the excavations of Palaeo-Eskimo and Saqqaq settlements, which have extended our knowledge of the development of these cultures. Moreover, in 1978 the Greenland National Museum took home six women and two children from two graves in Uummannaq municipality, and thus obtained the very first well-preserved Arctic burial find from the period prior to European contacts.

This find is assigned to approximately 1460. For several years, analyses of the find were undertaken in close cooperation with a number of physicians and natural scientists. Although similar projects have been effected on different material in other parts of the world, this research has won international attention due to the now published results, as

well as to the exceptionally wide range of specialists merging into one versatile expert group.

Environmental prospects in Jameson Land in connection with oil activities, have also been attended by archaeological field work. A 1983 excavation revealed a house full of beads and a large amount of hunting equipment. The summer of 1984 saw the beginning of a prolonged excavation of a 1,000-year-old Norse settlement in Nuuk municipality. Through excavations and applied research, the Greenland National Museum will in future strive to accumulate new knowledge on the Northmen's exploitation of natural resources on land, as well as at sea.

The Greenland National Museum sees it as a matter of paramount importance that Greenlanders are involved in the field work, in order that young Greenlanders may be motivated to continue the study of their own cultural heritage. It is to be expected that the foundation of the Inuit Institute will facilitate the recruiting of young Greenland scientists and workers as leaders and staff of future projects.

The Greenland Regional Archives

During World War I, public records were established in affiliation to the North and South Greenland Inspectorates. Here, old documents were collected from the offices, dating back to the 18th century. These archives functioned reasonably well until great changes were brought about by the reorganization of the Greenland local administration in the early 1950s.

In 1976, the question of the Greenland archives was taken up by the Danish Record Office. Partly, it was considered necessary to decide on the preservation or discarding of records at the local Greenland institutions, partly the Home Rule Commission had been appointed, and the archives could be expected to become a Home Rule matter, as had been the case in the Faroe Islands. On this background, the Record Office found that functionable regional archives should be assigned to the future Home Rule Government. In consequences of this suggestion from the Record Office, the Ministry of Greenland in 1976 appointed a working party, who later delivered a memorandum on the condition of the Greenland archives and the establishment of proper regional archives.

In 1981, the Home Rule Government decided to establish regional archives in Nuuk based on close collaboration between the regional library, the Inuit Institute and the Greenland regional archives. Thus, in the years 1982 and 1983, an extension was built to the regional library to accommodate the Inuit Institute and the Greenland regional archives.

It is the aim of the Greenland regional archives to collect, classify and preserve information on the Greenland society, which is to be found in private and public archives. Among other tasks, the archives are committed to put the collected records at the disposal of research projects.

The Greenland regional archives have been active since the summer of 1983, and the first year was used for actual establishment. Information was gathered about the 75 branches of the administration with statutory obligation to deliver publications to the archives, and a journal- and filing-plan common to the Greenland municipalities was revised and implemented. Moreover, the possibility of a common journal plan for the whole central Home Rule administration has been discussed.

(Hendrick Lennert)

The Regional Library

The regional library supports the local libraries, for instance, in lending books and other material and giving advisory and technical assistance. Technical assistance is mainly given through the purchasing department in Copenhagen, which is in charge of joint purchasing and book binding, and collective buying of periodicals and library material. Moreover, the regional library gratuitously sends all library relevant literature in the Greenlandic language to the local libraries.

The regional library functions as a national library for Greenland, and in this capacity it is to build up a Groenlandica department, comprising all Greenlandic books, newspapers, magazines and audio-visual material, a collection of maps and pictures to illustrate the development of Greenland's material culture, and a collection of manuscripts comprising manuscripts by Greenland authors and other manuscripts illustrative of the development of Greenland's material and spiritual culture. By the end of 1983, this collection contained about 1,600 Greenlandic titles. Moreover, the regional library has established a scientific library, comprising books, periodicals and other material on Arctic conditions and subjects of importance to the Greenland society. This collection of materials is first and foremost intended to relate to the fields of study of the Inuit Institute. By the end of 1983, this collection contained some 15,000 volumes.

The Social History of Greenland

Man's early history in Greenland began about five to six thousand years ago.

With one single exception, the Scandinavians colonization of 1,000 years ago, the coasts of Greenland have in the course of time been populated by successive groups of Eskimo settlers immigrating from the west.

The present group of editors had to choose a starting point. As Greenland scholars have few facts to add to the history books mentioned before, it was decided to focus on our own twentieth century to avoid mere repetition.

In describing twentieth-century history, we are able to follow the actual events, add new points of interest comment on and pinpoint current problems. Thus, history may be written from the Greenlander's point of view, reflecting the outlook of the local population.

The Sections of the Book

The book deals with the period from about 1900 to 1925. To put the account of this period in its true perspective, the first section deals with identity problems and summarizes the history of the Greenland population before 1900. The subjects of the remaining sections are as follows:

1. Daily life around the turn of the century.

2. Criticism of the Danish administration of Greenland around the turn of the century.

3. Trade and economic life.

4. The national and religious revival.

5. Political conditions.

6. The incorporation of East Greenland and Thule.

7. Public health.

8. Church and school.

9. Cultural life.

10. The revision of the legislation in 1925.

Moreover, the book is supplied with notes and references and an index. A similar description of subsequent periods is planned for a later date.

The Account

A group of editors decided on certain lines to be followed during work on the book. In the first place, it was not to be written as a textbook, but as reading matter of general interest and appeal. The book is also to be written from a particular pint of view, clearly expressed in the preface:

> "Today, we are one people sprung from two different ethnic ancestors. One was Inuit, an Eskimo people, and the other was Scandinavian, chiefly Danish. We have emerged as the descendants of these two peoples... This description follows the Inuit line. History as seen by our Scandinavian forefathers has so far been recorded by several writers. For this reason, we offer an account with a different outlook."

The Writers

The book was written in Greenlandic by Greenlandic-speaking writers. It was demanded on the part of the group of editors that no accounts in the Danish language were to be used as source materials or guide in the estimation of historical events.

Source Material

It is important to collect the facts directly from the historical source material and not from earlier history books.

The written sources derive from books, periodicals and other printed matter issued in the period described in the present account. Information is also to be found in archives, particularly in the Danish Record Office, and the Arctic institute can offer many valuable documents.

Sources in Greenlandic are not easily found. The editors of times past were not very keen on printing news and information of historical interest. Therefore, it has proved necessary to quickly contact the gradually depleted groups who witnessed the events at the beginning of our century. Thus, quite a significant amount of data was procured. This kind of information, however, needs verification before it is used.

(Hendrick Lennert)

The information, the source material, was photoprinted and distributed to the writers for support.

The groups of editors have provided the framework and the unification of style and subject matter of the individual contributions.

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THE STATUS OF THE SAMI LANGUAGE AND CULTURE IN FINLAND

The Northern Callotte encompasses the administrative areas of Norway, Sweden and Finland which lie above the Arctic Circle.

At present, four languages are spoken in the Northern Calotte: Norwegian, Swedish, Finnish and Sami. The first three have the status of official language. Finnish is a minority language in northern Norway and northern Sweden. Two of the four languages, Finnish and Sami, are therefore in the position of being minority languages.

Complicating this picture is the fact that the Sami are an ethnic minority spread over four countries (i.e. Norway, Sweden, Finland, and the Soviet Union). Each Sami is the citizen of the country where he or she is resident, and each state pursues its own separate policy towards its linguistic and ethnic minorities. Then again, the Sami consider that there exists a common Sami land or area as a supranational phenomenon with common supranational goals regarding linguistic, ethnic, cultural and occupational policy. On the other hand, at the level of each national state, the government policy affecting the Sami differs from country to country. In terms of language, there are in reality four separate Sami linguistic minorities whose existence depends on each individual state. In terms of their survival as an ethnic and linguistic minority, the Sami are at the mercy of the national government where they reside.

The Finnish government set up a committee in 1971 to prepare a general report on the position of the Sami and to make recommendations on the basis of their investigation. The committee reported in 1973, and included in the report is a proposal about a specific Sami law. Already before the publication of the report, the committee suggested the formation of a special Sami administrative organ, and on the basis of this, the President of the republic signed a decree in November 1973 concerning the establishment of the Sami Delegation (in Sami: Sami Parliament).

The Sami Delegation consists of 20 members, and is electively chosen as a representative of the Sami for four years at a time. The Sami Delegation is directly answerable to the government, and its purpose is, above all, to oversee Sami rights, to follow developments in the Sami situation, to make suggestions and proposals, and to give out statements about issues concerning the Sami. The Sami Delegation must be thought of as the official organ of Sami politics, receiving its mandate from those Sami eligible to vote.

Sami without land titles do not appear to have any rights to their areas. Neither have they been seen to require any special right to practice their occupations on titled lands or on the State-owned areas. However, the 1973 report of the Sami Committee (1973:46) started from the premise that the Sami are the original users and owners of the natural sources in the ares where they live. Their rights were honoured by Sweden and Russia during the reigns, and these rights have never been revered in laws in the way in which the Finnish Constitution would require. The ownership relations between the Sami and the State, however, have remained unclarified, and thus the rights of the Sami are not realized in practice.

Various committees are working on a definition of the legal status of the Sami population in the Nordic countries. Finland is the only Nordic country whose official, legal definition of the Sami is based on linguistic criteria. A person is a Sami if he/she speaks or has spoken Sami as his first language, or if at least one of his/her parents or grandparents spoke it (cf. the Finnish statute for the establishment of the Sami Parliament 1973). This legal situation in Finland influences Sami cooperation across the national boundaries of the Nordic countries because the Finnish Sami are the only ones who base their representation in the Sami Parliament on elections.

There are at present about 5,000 Sami living in Finland, based on the linguistic criteria. However, according to the Sami Parliament, there might be almost 6,000 Sami living in Finland.

In Finland, the situation is that not all people who are ethnically Sami speak the Sami language. Also, the interrelationship between Sami culture, language and reindeer herding is more complex in Finland than elsewhere. The representative of the majority culture in Finland often believe that all Sami are reindeer herders. This is not true. In Finland, not all reindeer herders are Sami.

The best or most natural starting point for defining Sami ethnicity is offered by the fact that the Sami do exist as a cohesive population with their own idea or consciousness of a Sami nation and of a distinct Sami identity.

The measurable properties are considered to be language competence, family bonds, and cultural ancestry. The core of Sami ethnicity (according to this definition) also contains such items as territorial and occupational livelihoods, group consciousness, kinship relations, special cultural characteristics, and expressing one's own personality through one's own language, music or other kind of creative expression. In practice, it is difficult to take these latter factors into consideration. In addition, the definition for who is a Sami ought to describe what it is like for a person to be Sami, or how the individual experiences being a member of this ethnic group.

In a further attempt to define who is a Sami and who is not, the 1980 Nordic Sami Conference held in Tromso, Norway, approved a Sami Political Program which included the following definition of a Sami as a person with "certain social rights" (Samiraddi 1980, 1986):

"Social and cultural rights

19. The Sami people ourselves have primary responsibility for protection and development of Sami culture and language.

20. The Sami language must receive official status and be used in public administration in Sami areas.

21. In addition to Sami land rights each Sami has individual rights as a Sami, in accordance with the main principles of the Declaration of Human Rights:

- the right to learn Sami
- the right to form and participate in Sami associations
- the right to be registered as a Sami
- the right to vote at official Sami elections
- other political and cultural rights

22. A Sami person possessing these rights is deemed to be:

- a person who speaks Sami as a first language or whose mother or father, or one grandparent speaks Sami as a first language

or

- a person who regards himself or herself as a Sami, and is regarded as such, and who fully complies with the principles of Sami society, and who has been accepted by a representative Sami body as being a Sami

or

- a person whose mother or father fulfils either of the above criteria."

To correct inequalities caused by language, there is a Sami Language Law under preparation in Finland. The first draft of this law was presented to the Sami Parliament in 1983, and contained the suggestion that the Sami language should receive the constitutional status of an official language of the Republic of Finland on the same level as Finnish and Swedish.

In the opinion of the Sami Parliament, the Sami Language Law should be:

1. secure the right to be taught the Sami language and the right to be educated in Sami

2. secure the rights of the Sami people to use the Sami language in their dealings with government as well as to receive official documents in Sami

3. secure the protection of the Sami culture.

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THE STATUS OF SAMI LANGUAGE AND CULTURE IN NORWAY

For reason of simplification, we used to say that the year 1959 marked a change in the official Norwegian minority policy towards the Sami. That year, the so-called Sami Committee submitted its report to the Ministry of Education and Educational Affairs. By this report, and when the Norwegian parliament, Stortinget, approved it, the Norwegian state authorities had official given up the assimilation policy towards the Sami, a policy that had lasted for more than a century. After that, several positive efforts were made in order to improve the situation for the Samis in various respects.

Several actions were taken in the period between 1959 and 1979, when conflicts arose between Sami groups and organizations and the state authorities:

- teaching Sami children to read and write their native language was started in some Sami villages in 1967/68 (but the medium of instruction was Norwegian after the second year)
- in 1962, a one-year study ("grunnfag") was started at the University of Oslo for teachers who got one year's free salary to study the Sami language
- a Norwegian Sami Council was appointed by the government in 1964, and Sami organizations and some local administrations had the right to propose members
- in 1975, a development fund for the central Sami areas was established.

In 1979, a conflict arose between Sami groups and organizations and the Norwegian state authorities. This conflict focused upon the question of the right to land and water, and it started after the Norwegian government had approved the plans for a hydro-electric project on the Alta-Guovdageaidnu River, in a central Sami area. The power station has now been built, but one result of this case was that the Norwegian government appointed two committees in October 1980, one with the mandate to examine and suggest actions and laws concerning Sami culture and education, and another for Sami rights.

The Sami Rights Committee submitted its first report in June 1984. Both the government and the Norwegian Parliament, the Storting, discussed and approved this report, and the Storting adopted a law last summer, the Sami law, proposed by the government on the basis of the suggestions in the report from the Sami Rights Committee.

The Storting agreed with the basic view of the Sami Rights Committee: that the Sami people constitutes a separate ethnic group, a population group, and the Norwegian State has a responsibility towards the minority, so that Sami culture can be preserved and developed. On this basis, the Storting passed a Sami law, with these main points:

The object clause of the law is to take the necessary steps to enable the Sami people to safeguard and develop its language, its culture and its social life. The Sami population shall have its own nation-wide organ, the Sami Parliament, which is to be elected by Samis and from among the Sami population. The right to vote appertains to Samis who have been registered in the Sami census. Registration in the Sami census is voluntary. The function of the Sami Parliament is primarily to be an advisory body for the

government, but this status can be changed so that the Sami Parliament gradually gets decision-making power in certain matters.

The Judiciary Committee in the Storting agreed that a constitutional provision, or act, concerning the status of the Sami people, can be incorporated into the Constitution, and such an act has already been passed by the Storting.

The first report from the Sami Culture Committee was presented in June 1985. The Committee included a general statement on Sami culture:

> "It is the opinion of the committee that the future of the Sami culture depends on whether it has the status of a public question. This means hat the traditional Sami way of living be supported by public funds, and that Samis be encouraged to preserve their distinctive character in modern life and jobs as well."

The Sami Culture Committee proposes a law, with the same general goal as in the Sami law which has been passed by the Storting. The main part of this proposal is an act concerning the Sami language, of which the first article states that Sami and Norwegian have the same status as official languages. This means, for instance, that the Sami language will have the status of an official language in the central Sami areas, and will be used in administration and in courts of justice when or if the proposal is approved by the Storting.

Another important proposal from the committee is that one sentence in the current primary school law be changed, so that the Sami language can be used as a medium of instruction in Sami-speaking classes. Now the Sami children only have the right to study the Sami language as a subject in itself. It is supposed that this proposal will be discussed in the Storting next year.

To sum up: What is new in the current Norwegian policy towards the Sami people? To start with, we had an assimilation and Norwegianization policy, which was based on a rather harsh negative discrimination. This kind of policy lasted until the 1950s.

The new reports from 1984 and 1985 from the governmental committees, and especially the fact that the Storting already has passed a Sami law on the basis of the 1984 report, reveal a new policy towards the Sami minority: the Sami people shall have the right to preserve and develop its culture on a collective basis, and the Sami people shall have the chance to take responsibility for its own future, for instance, by means of its own parliament. The concept of human rights within the UN system has focused on the political and civil rights of the individuals. This is necessary, but not enough when we are talking of the cultural rights of a population group, a people.

Some ask whether these praiseworthy measures may not be too late in coming. A social scientist who has analyzed census estimates that there are approximately 40,000 people in Norway with a Sami language fluency, and perhaps one third of them understand it. Since the year 1900, the number of Sami-speaking people in Norway has been reduced by almost one half. Samis in areas with Norwegian-speaking majorities started teaching their children only Norwegian, with many attempting to hide their Sami background. During this period, some Sami localities experienced a complete Norwegianization of their language, and this process is still going on.

Whether the Sami language and culture will live and develop further is a matter that depends primarily on the attitudes of the Samis themselves. For this reason, I am optimistic. The younger Sami generation is very conscious of its cultural identity, wanting the children to learn Sami at school. The active ones in Sami organizations are first and foremost young people, and beside the major Sami organizations, one finds separate organizations for Sami authors, musicians and painters. The government has guaranteed money for a Sami theatre group, some of whose actors took part in a Sami movie for which both script and directions were provided by a Sami. This film, "The Pathfinders", was nominated for the Oscar award in Hollywood this year, a distinction previously achieved by only one film from Norway. Sami music, handicrafts and painting are important factors for the identity and cultural consciousness of the Samis today.

Also, it is significant that you Samis are studying at Universities and higher institutions of learning, later seeking employment in their local communities. In the central parts of Finnmark where the Samis form the majority, there are now ten Sami institutions devoted to research, education, culture, radio, the publishing of books and a newspaper, health care, and cultural administration. There are many speakers of Sami among the civil servants in this region.

The question is whether such a concentration of Sami resources and activities within one Sami region will exert a positive influence on Sami identity and culture in Sami communities further south, where the process of assimilation is more pronounced. In the long run, Sami culture is bound to be very vulnerable if concentrated within the boundaries of a single geographic area, because it is multiplicity and variety that have been the strength of our culture.

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THE ROLE OF RESEARCH IN MAINTAINING CULTURAL DISTINCTIVENESS

The dictionary defines distinctiveness as something perceived by the mind or eye as standing apart and having a given style or uniqueness. In this sense, it is appropriate to equate it with individuality and the assertion of identity. Unlike the transference of biological traits, there is no genetic code for the maintenance of cultural identity and cultural survival. Instead, there is only learned, socially transmitted behaviour. Although cultural identity exists as a social configuration, it must also be rooted in each member of society. In the same way, an organism cannot survive without its individual cells and organs, neither can an individual function as a member of society without a coherent identity. Cultural identity is recognized as essential for our physical health as well as our mental well being[1]. This is as true for the Englishman as for the Inuit. Without cultural distinctiveness we become orphans lost in a spiritual wasteland, no matter how high our standards of living may be.

Each culture is a product of unique historical events and tied to specific geographical and ecological environments. Culture distinctiveness can, therefore, not be divorced from the physical landscapes which have nurtured its development. Nevertheless, the most unique of all human characteristics is language, which is a symbolic communication for quite unlike the signals of animals or the electronics of a computer. Human cognition, our ideas, premises, purposes, values and emotions are conveyed through language. Language thus lies at the core of cultural distinctiveness and constitutes the cognitive landscape of a culture.

The importance of language and education in the maintenance of cultural distinctiveness has, I believe, been taken up by my colleagues in this and the previous session. I will, therefore, direct my comments to the importance of research, particularly social science and humanistic research, in maintaining cultural distinctiveness and present what I believe to be the responsibilities and role of research in securing our identities and serving to maintain them for the future.

Although archaeology and ethnohistocial research is often viewed as a purely academic probing of the past, these fields have become important tools for reinstating and defining national and cultural identities, particularly within developing countries. I have recently returned from Zimbabwe in southern Africa, formerly Southern Rhodesia, where I as working together with African archaeologists. The name Zimbabwe comes from their most distinctive archaeological sites, and the national symbol, an anthropological bird, is an archaeological find from the site of Great Zimbabwe, the largest stone structure south of the Sahara. European settlers in Rhodesia had denied this heritage, claiming that this ancient culture was not of African origin. The stone structures were used instead to justify prior European claims to this land. Today, the Zimbabwes symbolize Black African uniqueness.

The Swedish International Development Agency (SIDA), through its research branch (SAREC), is providing extensive support for archaeology in developing African nations in search of their past and as a part of a nation building process[2]. Besides serving these national needs, archaeology has incidently also assumed a major responsibility for tourism and thereby has an economic dimension of considerable significance. Western science has heretofore largely operated on 19th century premises which grew out of the needs of

colonialism and industrialization. Scientists still operate through expeditions into far regions not unlike those of the early explorers, missionaries and other "heroes of the empire". Today, this kind of research is neither acceptable nor considered useful within developing countries, nor should it be the basis of northern research in our own countries.

Sweden's participation in the Unesco Man and the Biosphere program is aligned with national research goals and priorities. For this reason, the MAB Committee is part of the Swedish Council for Planning and Coordination of Research (Forskningsrådsnämnden). A major emphasis has been placed on "the interface between the human activity sphere and the mechanisms of the phenomena in the biosphere"[3]. There is a strong desire on the part of the Swedish MAB - Northern Science Network to increase the role of social science approaches to problems of the global environment and resource utilization. It is not incidental that Sweden's SIDA and SAREC programs have much in common with these MAB goals. Within developing countries, as illustrated by the Zimbabwe example, there is a concerted effort to stimulate internal development through research cooperation and training programs.

These issues were literally brought home to Sweden when the radioactive cloud from Chernobyl swept over the north in May 1986. Overnight, the Sami were faced with one of the greatest disasters in their history. In spite of the seriousness of the health issues involved, the most far reaching consequences are of a cultural nature, and relate to cultural and socioeconomic survival, public policy, human rights and international law[4]. The sensitive norther ecosystems and the economies and cultures based on them, such as reindeer herding, fishing and even tourism, were especially hard hit. The Centre for Arctic Cultural Research at Umeå University is presently carrying out a study of the long term social and economic consequences of Chernobyl for the Swedish Sami. Sami participation and research training plays an important part in this project.

But the problems are on a much larger scale than that. Chernobyl was the world's most serious civilian nuclear disaster. Like the greenhouse effect or the ozone hole, the problems are global in dimension and consequence. The North has thereby become a major laboratory for the study of these phenomena. Those involved in northern research bear a great responsibility in helping to define and analyze these problems and in seeking, through the communication of their results at all levels, to secure the future for coming generations. Within such contexts, there should be little distinction made between national and international policies. The survival of northern culture systems should likewise be assigned the same dignity and status as that given indigenous culture in developing nations.

The Antarctic has long been a preferred region for international scientific cooperation, a major reason being that no people live there. The Arctic, by contrast, is the home of many cultures and also a place of geopolitical, military and economic competition. Since research seems to be one of the best mutually acceptable vehicles of international communication, the role of Unesco in the north cannot be overemphasized.

There has been much valid criticism that northern research, in addition to being based and manned externally, often lacks clear objectives and accountability, and is carried out in a disjointed fashion. Even the recent ubiquitous moves to establish Polar Institutes seems more focused on national politics and economic goals than on improving conditions for northerners. For this reason, the Draft Principles for Arctic Policy formulated by the Inuit Circumpolar Conference[5] is an important document and a signal for policy makers and scientists working in the North. While clear recognition is given to the role of scientific

research, cultural values as well as traditional knowledge and practice are emphasized. There is a clear sense of purpose in this document, which is often lacking in research programs. One reason for this is its cultural specificity (distinctiveness), but another, and perhaps its greatest, strength is its international orientation.

Obviously, more research should be based in the North and there are growing numbers of Institutions where it can be administered, such as the Prince of Wales Heritage Centre here in Yellowknife, the newly established University of Greenland at Nuuk, the Ajjte Fjäll and Sami Museum in Jokkmokk, the Nordic Sami Institute in Kautokeino, as well as northern universities such as Omeå Tromsö and Oleåborg in the Nordic North.

It has been pointed out that arctic research has two major foci: one towards the locating of research in the north, science both by and for northern peoples, and another for the universality of science which diminishes the exclusiveness of arctic research[6]. I believe, however, that the goals of northern science, both on a national and international level, need not conflict with these two purposes. It must not be forgotten that science is merely a tool. Research can never give us values to live by. That can only come from the ethics and aspirations of the people who practice it. I believe that northern peoples and our politicians are recognizing this fact, and it is my hope that science can become a powerful ally in the maintenance of cultural distinctiveness by helping to define our pasts and asserting our futures.

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Allocution de

Jacques Gérin
Sous-ministre associé pour le Nord
Affaires indiennes et du Nord Canada

(Jacques Gérin)

Mesdames et messieurs, c'est toujours un plaisir pour moi d'être à Yellowknife, et je suis heureux de l'occasion qui m'est offerte de participer à la trentième Assemblée Annuelle de la Commission canadienne pour l'Unesco. Le Ministre responsable des Affaires Indiennes et du Nord au Canada, l'Honorable Bill McKnight, m'a prié de vous transmettre ses voeux de réussite; il s'excuse de ne pas être en mesure de participer à vos délibérations.

Il s'agit d'une importante réunion pour la Commission canadienne de l'Unesco; en effet, un trentième anniversaire est une date importante à célébrer, et c'est aussi la première réunion que vous tenez dans le nord. Les thèmes que vous abordez parlent des perspectives circumpolaires et de l'évolution des sociétés nordiques. Ils font écho à d'importantes préoccupations du gouvernement canadien, et le gouvernement écoutera avec attention les leçons que vous tirerez de cette rencontre.

Les temps changent: voilà qu'on vient au nord pour traiter de questions touchant le nord.

Mon ministère est heureux d'avoir participé financièrement à l'organisation de cette assemblée, car nous croyons en la valeur du travail de l'Unesco, en l'avenir du nord canadien et en l'importance des activités circumpolaires.

Nous avons participé aux travaux de l'Unesco depuis de nombreuses années, surtout par l'entremise du rôle que nous jouons dans le programme de l'Homme et la biosphère. Nous espérons poursuivre cet esprit de coopération et rechercher de nouveaux liens avec vous et avec vos membres.

J'aimerais souhaiter la bienvenue aux distingués visiteurs d'autres nations circumpolaires ainsi qu'aux délégués venus des quatre coins du Canada. Je suis sûr que ceux d'entre vous qui visitent le nord Canadien pour la première fois, sont déjà conquis par ce vaste territoire qu'habitent tant de différents peuples dynamiques.

"Mémoire à l'Unesco: La Prochaine Décennie". Je vais plutôt vous parler du présent ce soir. Mais ce faisant, j'espère vous laisse entrevoir l'avenir, un avenir qui est de plus en plus entre les mains des résidents du nord.

Une caractéristique du gouvernement actuel est son engagement à transférer de plus de responsabilités aux gens du nord et à leurs gouvernements.

En prenant cette direction, le gouvernement n'agit pas par simple bonté de coeur. Il serait plus juste de dire que les résidents du nord prennent la responsabilité des programmes qui les concernent, qu'ils prennent en main leur avenir politique, social et économique.

Nous ne faisons que donner suite à cette maturation de la vie politique dans le nord que l'on remarque depuis plusieurs années. De plus en plus, l'agenda du nord se fixe dans le nord.

Que fait donc le gouvernement fédéral en ce qui a trait au nord? D'abord il se retire des domaines où il n'a plus à faire, et progresse dand les domaines de sa juridiction.

Présentement nous n'assistons pas tant à une révolution qu'à une évolution coopérative des relations entre les résidents du nord et le gouvernement fédéral. Comme tout processus évolutif, il comporte plusieurs éléments qui sont interdépendants.

La politique du gouvernement fédéral sur le nord compte quatre lignes de force intimement liées:

- Le transfert des programmes de type provincial aux gouvernements du nord;
- La promotion du développement économique;
- Le règlement des revendications territoriales des autochtones qui sont en suspens;
- L'affirmation de la souveraineté canadienne sur l'arctique.

Le transfert des programmes de type provincial aux gouvernements du nord ainsi que le règlement des revendications territoriales des autochtones sont au coeur du processus politique que nous poursuivons. De plus, il faut assurer le développement économique pour que prospèrent les communautés permanentes qui s'édifient grâce aux activités politiques qui s'y déroulent.

Nous réalisons des progrès importants dans le transfert des programmes, et ceci dans les deux territoires. Par exemple, la commission d'électricité du nord, le principal fournisseur d'électricité du nord, vient d'être vendue aux gouvernements des deux territoires.

Il s'agit de la plus récente des ces initiatives de transfert. La responsabilité des programmes d'éducation, de logement et des services sociaux a été remise aux gouvernements territoriaux il y a bientôt dix ans. Le gouvernement de T.N.-O. a assumé l'an dernier le contrôle des programmes forestiers et nous sommes aujourd'hui en train de mettre la dernière main au transfert des pêcheries, de la voirie ainsi que des centres de ressources scientifiques.

Nous sommes passés du transfert des programmes strictement sociaux à celui des leviers du développement économique, tels l'infrastructure des transports et la gestion des richesses naturelles.

Les gouvernements ont beau promouvoir l'économie du nord, mais l'activité économique continue d'être liée à des réalités extérieures, telles l'établissement des prix mondiaux. L'économie du nord est encore très précaire, liée aux fluctuations de facteurs externes et sujette à une grande dépendance du sud, d'où la nécessité de travailler sur plusieurs tableaux à la fois, et réaliser des progrès dans plusieurs domaines.

- Certes, continuer le transfert des responsabilités.

- Progrès dans la planification du développement économique, par l'entremise d'ententes de développement économique entre le gouvernement fédéral et les deux territoires et par des stratégies de développement bien articulées dans chacun des territoires, telle "Yukon 2000".

- Progrès réalisés par les gouvernements des deux territoires pour promouvoir la diversification de l'économie, la substitution des importations et l'utilisation accrue des ressources locales;

- Progrès dans l'élargissement des assises économiques des territoires, et une bien meilleure utilisation des ressources renouvelables tels nos efforts conjoints avec l'Inuit Tapirisat du Canada pour la reconstruction des économies dévastées par l'effondrement de l'industrie de la chasse au phoque.

- Progrès dans les nouvelles possibilités commerciales et la création d'emplois pour les résidents du nord, objectif qui est sous-jacent à toutes nos initiatives de développement économique.

Cependant, le développement économique du nord dépend aussi d'un autre facteur critique que les gouvernements peuvent tenter de résoudre: les revendications territoriales des autochtones.

Le règlement de ces revendications territoriales est essentiellement un acte de justice et d'équité par lequel on clarifie pour toujours, au moyen du consentement mutuel conscient et délibéré, les droits à la propriété par les autochtones des terres qui n'ont pas fait l'objet d'un traité.

Le règlement de ces revendications est essentiel à la survie culturelle et au développement des autochtones. Par le fait même, ce procédé leur ouvre des possibilités de participer pleinement à la société et de gérer leurs propres affaires. Il s'agit enfin d'un instrument important de développement pour tous les résidents du nord en établissant un régime juridique certain qui rendra possibles des assises solides pour les activités économiques des autochtones.

La négociation de ces revendications est un processus long et ardu qui devient souvent frustrant, mais qui procure ses récompenses. En effet, à la fin du mois dernier, nous avons trouvé un terrain d'entente avec les Dénés et les Métis de l'ouest de l'arctique pour régler des problèmes importants qui étaient en suspens dans leur revendication. Nous sommes maintenant confiants d'en arriver prochainement à une entente de principe.

Le règlement de ces revendications, la formation de gouvernements compétents et l'élaboration d'économies vigoureuses dans le nord feront beaucoup pour réitérer la souveraineté canadienne dans le nord.

L'affirmation de la souveraineté canadienne est en fait l'un des quatre thèmes de l'élément "Nord" de notre politique étrangère, les autres étant: la modernisation de nos moyens de défense nordiques, la préparation de l'emploi commercial du passage du nord-ouest, et la promotion d'une coopération plus poussée entre le nations circumpolaires.

Le Canada fait partie du monde circumpolaire; nous en sommes fiers et nous prenons nos fonctions et nos responsabilités au sérieux. Comme le disait d'ailleurs le secrétaire d'état aux affaires extérieures, l'honorable Joe Clark: "L'Arctique n'est pas seulement une partie du Canada, il contribue aussi à sa grandeur". J'ajouterais qu'un nombre croissant de Canadiens s'intéressent au nord et comprennent de mieux en mieux son importance pour la nation. Votre présence à Yellowknife en est à la fois témoignage et facteur.

Le monde circumpolaire a son propre tissu où différents peuples et cultures se côtoient constamment, liés par un environnement qui leur est propre. Le gouvernement des Territoires du Nord-Ouest a bien exprimé les choses dans un exposé de politique intitulé

orientations pour les années 1990. Cet important document affirme: "Le nord est l'ultime frontière du Canada, mais nous ne sommes pas isolés". Le nord Canadien a une affinité certaine avec les autres pays circumpolaires, et les résidents du nord peuvent s'enorgeuillir d'une certaine fraternité que leurs concitoyens du sud ne peuvent jamais espérer et que, souvent, ils ne comprennent même pas. Il ne suffit pas d'affirmer que nous avons quelque chose en commun avec les autres pays circumpolaires: nous avons aussi certaines obligations, celle de collaborer pleinement et celle de tirer parti de l'expérience nordique des autres pays.

Parmi les activités du Canada dans l'univers nordique, notons un programme permanent, le programme Canado-Soviétique d'échange de connaissances scientifiques sur le nord, et la récente échange de lettres entre le Canada et la Norvège sur les sciences et la technologie, que l'on poursuit présentement. Nous appuyons la conférence circumpolaire Inuit, et nous soutenons avec vigeur les efforts de l'organisation internationale de survie des autochtones qui cherche à faire reconnaître le droit à l'exploitation des richesse naturelles. En effet, le mode de vie autochtone repose sur une coexistence harmonieuse avec la nature et sur le respect de tout ce qui vit; sur un autre plan, elle repose aussi sur la chasse: importante source non seulement de fourrure, mais de revenu partout dans le nord. C'est une dimension de développement culturel, social et économique à laquelle vous serez particulièrement sensibles et à laquelle vous voudrez sans doute accorder votre plein appui.

Le Canada vient récemment d'adhérer au traité international sur l'Antarctique, confirmant ainsi notre désir d'étendre au pôle sud l'expérience nordique en tant qu'état arctique et comme important acteur dans le domaine des sciences. Le programme de formation scientifique dans le nord, financé par le ministère des Affaires Indiennes et du Nord Canada facilite les études scientifiques de 350 étudiants qui effectuent des recherches dans le nord. Depuis un quart de siècle, des centaines de projets de toutes sortes ont ainsi été rendus possibles.

Le gouvernement du Canada gère des laboratoires scientifiques à Inuvik, Igloolik et à Iqualuit. Nous sommes présentement à finaliser l'entente par laquelle ils seront transférés à l'institut scientifique des Territoires du Nord-Ouest. Le transfert s'effectuera grâce à notre engagement à remettre aux gouvernements territoriaux le contrôle des programmes du nord. La recherche scientifique dans le nord n'est pas nouvelle. Ce qui est nouveau est que, maintenant, nous devons reconnaître que le nord n'est plus uniquement une source de connaissances scientifiques, mais qu'il en est lui-même l'objet.

Les questions qui se posent dans un contexte nordique, qui sont étudiées dans le nord et auxquelles on trouve des solutions dans le nord, vont déboucher sur de nouvelles connaissances pour le bénéfice de tous. Pour les Canadiens qui habitent le nord, l'emphase nouvelle que nous plaçons sur les régions nordiques est un gage de nouvelles connaissances auxquelles ils pourront avoir recours pour développer une économie vigoureuse qui soutiendra la qualité de leur vie.

Je l'ai dit plus tôt, les Canadiens qui habitent le nord sont en train de prendre en main leur avenir politique, social et économique. Il devrait en être de même dans le domaine des sciences: il est devenu urgent que les résidents du nord prennent les rênes de la science nordique, car c'est la façon la plus sûre de garantir que les recherches donnent des résultats bien adaptés aux besoins de la vie dans l'Arctique.

Malgré les décennies de recherches scientifiques, il reste toutefois beaucoup à apprendre. Cependant, à force d'imagination et de persévérance, ce dont ils ne manquent pas, les résidents du nord réussiront sûrement à allier la recherche scientifique et les technologies modernes.

Les régions circumpolaires du Canada et des autres pays sont en effet un vaste réservoir de connaissances encore inexploitées. Il s'agit d'une contribution que tous les résidents du nord pourraient apporter au débat sur les sciences nordiques et plus particulièrement sur son avancement. En effet, les peuples autochtones ont longtemps utilisé avec succès les produits de leurs propres techniques. Nous avons découvert les dômes géodésiques dans les années 60 (Buckminster Fuller). Mais les Inuit les avaient conçus, construits et habités depuis des siècles.

Il existe d'autres exemples actuels qui laissent entrevoir les promesses de la technologie moderne en ce qui a trait à la diversification économique, à l'emploi et à la prospérité dans le nord. Je pense particulièrement aux Cree nu nord québécois qui ont combiné leurs connaissances intimes du canot et la technologie moderne de la firme japonaise Yamaha pour créer un produit actuellement vendu dans le nord.

Pensons quelques instants aux centaines de possibilités semblables qui existent. Qu'adviendrait-il si l'on prenait un expert Montréalais en motoneige et qu'on lui faisait visiter pendant quelques jours un chasseur Inuit qui a eu à réparer son véhicule à quarante degrés sous zéro? Chacun en apprendrait de l'autre, j'en suis sûr. C'est ainsi qu'on pourrait en venir à dessiner la meilleure motoneige du monde! Ce n'est pas là une hypothèse, mais plutôt une anecdote. La société nunasi travaille en effet à un projet de ce genre avec une société montréalaise, et l'on a même déjà produit des prototypes d'une nouvelle motoneige.

L'application de techniques nordiques à des projets du nord prendra une importance de plus en plus grande à mesure que la diversification de l'économie s'y poursuit. Nous constatons ces applications dans la construction immobilière, où des idées innovatrices ont amené la construction d'édifices à faible consommation d'énegie et ont substantiellement amélioré les normes de construction dans le nord. On a également effectué des améliorations importantes à l'approvisionnement d'eau potable et au système d'égouts, pour améliorer leur efficacité dans les conditions nordiques. Le système de chauffage et les services publics sont continuellement améliorés dans les centres populeux du nord grâce aux connaissances qu'on y a acquises. Voilà de la vraie science! Appliquée, utile et porteuse de développement.

La recherche dans le nord et les techiques appropriées peuvent aider à développer des secteurs comme ceux du matériel de chasse, des scieries, du vêtement, des pêcheries, de la production d'aliments et du logement. Dans plusieurs cas, il s'agira de combiner connaissances et techniques traditionnelles et modernes et d'en appliquer subséquemment les résultats dans le nord.

Le nord est en transition - au Canada et partout dans le monde - et la prochaine décennie promet d'être excitante, productive et remplie de défis. Le pouvoir de façonner cette transition est de plus en plus entre les mains des résidents du nord. Les habitants du nord sont bien partis: qu'on leur donne les pouvoirs.

Je vous remercie.

Address by

Ghislain Picard
Director-General
Société de Communication
Atikamekw-Montagnais (SOCAM)
Village des Hurons, Quebec

(Ghislain Picard)

First of all, I would like to thank the Canadian Commission for Unesco for inviting me and giving me the opportunity to talk to you abut SOCAM and of our efforts to integrate communications, mainly radio, as a tool for cultural development and preservation.

Being here today in Yellowknife makes me realize that what we call the North has really no boundaries. In the case of the Atikamekw and Montagnais people, our north is the community of Schefferville, which I would situate perhaps just north of Edmonton. However, native culture also has no limitations and as native people, no matter where we are, we are all faced at various levels with acculturation.

The communities served by our society are situated along the Saint-Laurent River in Eastern Quebec from the Mauricie Region to Labrador. Together, these communities have a total population of about 11,000 people.

Our involvement in the field of communications goes back to the late seventies. On the basis of the experience in community radio in the mid seventies, by the Inuit in Northern Quebec, we approached our communities to share these experiences and to see how they could be applied to our region. For our people, knowing that with radio, they could speak their own language and hear about the other communities guaranteed their full support.

As was the case in most nations with a nomadic way of life, the traditional ways of our people had them travelling their hunting territories all year long. The families or groups of families had always stayed in close contact.

However, since the fur trade and after, the introduction of legislation which brought the creation of reserves according to the Indian Act, those traditional movements have been considerably affected, tearing the natural links and communications that existed.

Whatever negative feelings we might about the reserves accept, they have also become important cultural shelters for native people. There are numerous cultural events that take place within one community.

Because of this cultural potential, we have always viewed the development of community radio as an important step for culture and language enhancement. We would just hope that local radio get ongoing support so that it can hold to its main mandate, a place where culture and ideas meet.

SOCAM exists since 1983 when the Northern Access Program was first introduced by the federal government. Before that, with a small group of unskilled people, we were producing programs of a regional nature to supplement the local radio stations. The funding through the NNBAP has helped us expand our staff, train them, and upgrade our production capabilities. It gave us the opportunity to decentralize our production and therefore, be closer to our community and its people which was of extreme importance to us.

We produce a total of 22.5 hours each week in the two native languages spoken: atikamekw and montagnais. They are distributed via the Northern Service of the CBC. About half of the programs deal with news and current affairs. The other half is made of cultural educational programs, public announcements, weather and sports.

After more than four years of operation, our programming is still gaining popularity among the potential audience. One of the major reasons for this popularity is the news that we provide to the community. Because of the language and the fact that conventional media gives little attention to native issues, most of our people have only our programs to rely on to hear about subjects of interest.

On the cultural aspect, our production answers to the needs of our audience at various levels, because the communities face acculturation at different degrees.

I think that, to best explain what I mean, I will give you some examples. Some of our communities still practice a way of life that is really close to the traditional ways. They still spend six to eight months in the territory for hunting, trapping and fishing. These are places where non-native values have little impact, and where the present matters more than the future.

Then we have those communities that are caught between two cultures. There is a lot of confusion about identity, and this is where we experience most social related problems. Finally, there is a minority of people who didn't retain much of the culture, and the language is spoken only by a few.

However, these differences did not prevent the communities from coming together and exchanging as they once did. I must admit that SOCAM is, in a big part, responsible for these changes.

For the past year, we have had weekly programming which consists strictly of letting the listeners exchange greetings. It is probably our most popular program. If we were not limited to the 56 minutes accessed by the CBC, the show could go on for hours.

Cultural events of all kinds, which bring the communities together, have multiplied over the last few years. SOCAM contributes by doing live broadcasts wherever these events might take place.

We have also contributed in making our people less passive and more active in debates of social, cultural and political nature that are of interest to them. We have regular open-line shows inviting everyone to comment on issues which can even be controversial at times. When we first started the open-line shows, we were getting so few calls that sometimes we would be forced to call the people ourselves. We do not have that problem anymore.

One client that we have yet to reach are the children. Because of the radio and the fact that we do not have much choice on the time slots made available by the CBC, children have always been a group difficult to reach. However, we have tried to get their interest by inviting them to participate in different contests. Also, for the next summer programming, we plan to make available for the young audiences, their own time to use as they wish.

Most of our people feel that language is the key factor in preserving culture, and that's exactly where we concentrate our efforts. Because the two dialects used have different sounds from one community to the other, we have a staff, all native, that reflects these variations.

(Ghislain Picard)

I see communication as a major force in cultural development. By promoting communication amongst our people and better informing them of the situation faced by native cultures, we have given a better understanding of the meaning of cultural preservation today.

Of course, we are not the only ones interested in cultural preservation. We certainly would not want cultural survival to depend on us alone. In all communities, there is a number of initiatives on which SOCAM can only associate its own efforts. Our contribution to these initiatives is to promote them and communicate the information to the people, making us a valuable partner in cultural development.

I would like to give you some examples of what is being done in some of the communities.

In two of our most isolated communities, La Romaine and St-Augustin, where hunting, trapping and fishing are still a big part of the every-day life, the school calendar has been modified to give the young the opportunity to go along with the parents during the hunting and trapping seasons.

In Maliotenam, near the city of Sept-Iles, a group of concerned people started a few years ago, a project designed to bring mostly the teenagers to the traditional hunting grounds, and to learn about the old ways the hard way. They spend the long months of winter in the bush. The project acts like an immersion course of hunting and trapping. It was designed more or less for the ones confused about their identity, and whether they should get an education or walk up and down the streets on the reserve. Over the years, what started as a small project has become an institution. In my own community, Betsiamites, it is through education that culture preservation takes place. This means the development of culture related material in the classrooms and teaching the children the native language. So, instead of learning to add or multiply in French, the kids do it in the native language. To enable the children to obtain knowledge of the French language, it is gradually introduced up to grade 4 when the education is done half in French, the other half in the native language. This initiative has been so successful that we have some of the children knowing more of the language than their parents.

All of these undertakings have considerable value to our people, including what SOCAM does in radio. And it is our duty, as communicators, to learn about them and to have others learn about them. So, our every-day thoughts go towards achieving that goal.

Address by

Robert Doherty
Assistant Deputy Minister
Public Works and Highways
Government of the N.W.T.
(summary only)

(Robert Doherty)

SCIENCE AND TECHNOLOGY IN SOCIAL AND ECONOMIC DEVELOPMENT OF THE NORTH

In this session, the speaker and panelists will examine how the Northwest Territories has developed its community infrastructure. A particular focus will be how the 'built environment' has been designed to suit the lifestyle and needs of a diverse group of peoples living in small, isolated communities in a cold environment. Larry Elkin and Nich Marach will discuss the N.W.T. building program and cold weather technology that is cost effective in its design, simple to construct and easy to operate and maintain. Further, Judy Bader suggests that current building projects contribute to the educational and economic development of the community and while protecting, do not isolate people from their environment. Finally, Robert Janes reviews current science and technology policy in the north with a look at the challenges and constraints of future work.

Address by

Nicholas Marach
Director, Architecture
Public Works and Highways
Government of the N.W.T.
(summary only)

(Nicholas Marach)

DRAFT OUTLINE

7-10 Minute Presentation with Slides

Annual Meeting of the Canadian Commission for Unesco
Yellowknife, NWT, June 1988

1. Introduction

a) Intent of this presentation
b) Scope of our work, examples of building types (4 slides)

2. Setting

a) Climatic
- Summer and Winter conditions above and below treeline (3 slides)
- Just how cold it does get (example)

b) Geographic
- Land forms in various locations, comments on and environmental considerations, generally
- Just how big NWT is in comparison (2 slides)

c) Ethnic
- Comments on ethnic diversity (2 slides)

d) Cultural
- Examples of cultural activity, crafts and artwork (3 slides)

e) Social
- Typical social practices and events influencing building design (2 slides)

f) Educational
- Traditional know how vs. demands of current mainstream society (2 slides)

g) Economic
- Less but fancier or more but plainer? Factors leading to standardization of some facilities (2 slides)

3. Obstacles

a) Natural resources (lack of)
- water abundant, lumber poor quality, gravel inaccessible (1 slide)

b) Human Resources (lack of)

- population scattered
- Southern 'work ethic' not entrenched here
- training on job (2 slides)

c) Climatic
- short construction season
- solar gain in summer more critical than winter cold
- low humidity (3 slides)

d) Logistic
- sealift for transportation
- timing conflicts with best construction weather (2 slides)

4. Examples of buildings

a) Successes - Criteria
- functionality
- cost

b) Failures
- operations & maintenance
- some examples (4 slides)

c) Local involvement
- log building to acceptable energy efficiency standards

5. Future Trends

a) User involvement in programming/design

b) Whither standardization?

c) Cooperation with other jurisdictions

Address by

Robert R. Janes
Science Institute of the N.W.T.
Yellowknife
(summary only)

(Robert R. Janes)

AN ESSAY ON POSSIBILITIES

PRELIMINARY OUTLINE

1. Introduction

a) Purpose of paper

b) The NWT - physical and cultural considerations

c) Growth of science in the NWT and its value in the NWT

d) Some general principles (resident science, cooperative effort, basic and applied research, etc.)

2. Overview of Current Science Activities

a) Science Institute of the NWT
   i) Programs, activities, services

b) University, government and industrial research

c) Transfer of the federal Northern Scientific Resource Centres

d) Canadian Polar Research Commission study

e) National Science and Technology Policy

f) NWT Strategy for Science, Education and Research

3. Challenges and Constraints in Northern Science

a) Lack of an Arctic science policy

b) No university - the all-important critical mass

c) No federal advocate for northern science and technology

d) Lack of public awareness of the value of science

e) Multi-cultural environment

f) Fragmentation of effort as a result of bureaucratic mandates

4. Present and Future Opportunities

a) Increased collaboration with universities

b) Northern Research and Development Corporation

c) Industrial Research Assistance Program

d) Northern Research Fund

e) Sustainable Development

5. Conclusions

a) Assess the NWT's progress against the general principles outlined in the Introduction.

b) Speculate on the near future, with particular reference to the importance of science and technology to both environment and economy.

Address by

Arne Semb-Johansson
Department of Biochemistry
University of Oslo
Norwegian National Commission for Unesco

(Arne Semb-Johansson)

Mr. Chairman.

It is a great pleasure for me to be here in Yellowknife, and I am very grateful for your kind invitation making it possible for me to participate in this meeting, and to see this part of the North.

Looking back, what did I see yesterday on the visit to Rae-Edzo: The influence of modern technology on a Northern society. What did I hear yesterday: About the importance of natural resources for the biological and cultural survival of the people in the North, in the past and in the future.

Being a zoologist and ecologist, I will therefore, in this short intervention, focus on environmental problems, and especially on renewable resources. We are grateful to the Canadians for your valuable contribution to the "Report of the World Commission on the Environment and Development", "Our Common Future". When your Minister of Environment, Mr. McMillan, recently received the prestigious Sierra Club award, it was, among other reasons, also for working with other countries for global environmental protection.

I see your kind invitation of representatives from the other Northern countries as a demonstration of this spirit, and of your wish for international cooperation. It is, therefore, natural for me to deal with my part of the world, that is, in this connection the northernmost parts of the mainland of Norway and Svalbard (Spitsbergen is perhaps a more familiar name to you) and adjacent areas of the sea.

Svalbard is a group of islands situated between 74 and 81 degrees North. The main part, 60 percent, of the land is covered by glaciers, whereas national parks or reserves amount to 40-50 percent of the islands. An international treaty gives Norway the sovereignty over Svalbard, but Svalbard is in a unique political situation: it is, because of the treaty, the only polar area where people or institutions from all nations have equal access. There are no original, permanent settlements there. Today, only Soviet Union and Norway have permanent economic activities on Svalbard. In 1985, about 1,400 Norwegians spent the winter on Svalbard, and about twice as many Russians.

Natural resources, both renewable, such as fish, seabirds, seals and whales, and non-renewable, such as coal, were the main reasons for people to go to these remote areas. Today, Svalbard and the Barents Sea have received increasing interest - and threats - because of the possibility of finding oil and gas there, and because of the military strategic position of these areas. Scientific activity has also increased. Most of the research activity, actually more than 60 percent, is done by Russians and East Europeans. The Norwegian share is relatively reduced, and is less than 25 percent, whereas other Western scientific activities amount to about 10 to 15 percent. There are several reasons which make Svalbard especially interesting to natural scientists. It is like an open geological laboratory, and it is located in an area where the cold water from the polar basin meets the warmer atlantic water.

In contrast to Svalbard, the northernmost part of the mainland of Norway, Finnmark (68-71 degrees North), is permanently, but sparsely populated. Here, three ethnic groups meet: The Sami people, the Norwegians and the Finns.

In the North, man came as an explorer and an exploiter, in the ecological sense acting as a predator. Modern technology has given him powerful tools for his predation. In addition, air transport and telecommunication by satellites have reduced the remoteness of these areas. This has not happened without problems and conflicts.

The ecosystems of the North are vulnerable. We are therefore much concerned about natural variations and the effects of human activity in these areas. Recently, we have experienced dramatic ecological changes in our Northern areas. Let me illustrate this briefly by some examples. The puffin is one of them. 20 percent of the world population breed in Norway, and the colonies on the Røst archipelago in Northern Norway are among the largest in the world. They are located just north of the traditional spawning areas for the Atlanto-Scandian herring stock. Since the 1960s, the breeding success of the puffin on Røst has been poor. Between 1969 and 1987, almost all chickens died, except for the years 1974 and 1983-1985, and the size of the colonies are now strongly reduced.

Another example is the guillemot. About 70 percent of the Norwegian breeding stock is located in one colony, Hjelmsøyrstauren, southwest of North Cape. This and other colonies have been followed for the last 20 years. The decline of the main colony is dramatic. This is also the case on Bear Island, where the first reliable data are from 1986. From 1986 to 1987, the population decreased by 80 to 90 percent.

Let me choose an example from marine mammals. Each year, thousands of harp seals migrate past the coast of Northern Norway. The numbers have increased during the last 10 years, and in the winter of 1986-87, we experienced a great invasion of harp seals, maybe 700,000, to the Norwegian coast and down to the continent. About 50,000 drowned in fishing nets, and the cod disappeared from coastal waters. Some scientists were of the opinion that the invasion was the result of several years of reduced sealing in the Western ice, followed by population increase and feeding migration. It is, however, more likely that seals both from the Western ice and the White Sea and Eastern Arctic took part in the migration, but that the majority was from the White Sea and the Eastern Arctic. Due to a drastic reduction in the fish stock in the Barents sea, the seals migrated to new feeding grounds. Also in 1988, the harp seal invaded the coasts of northern Norway, the fish disappeared, and the people were left with great economic problems.

What I have briefly described here are some symptoms, all connected to Northern waters. To most ecologists, the explanation is that the ecological system, especially in the Barents sea, is out of balance.

The herring stock collapsed around 1970, due to overfishing. Both herring and capelin are plankton feeders. The Barents sea is the waters where the immature Atlanto-Scandian herring stay. When the herring stock collapsed, the capelin population in the Barents sea increased. Then, in 1986, the capelin stock in the Barents sea collapsed. This was not due to lack of food; plankton production was normal. The 1983 year class of cod is very large, and the immature cod in the Barents sea is also an exploiter of the capelin stock.

Young herring and capelin are the basic food for many of the marine animals. Data from more than 20 years of studies of the breeding results of the puffin indicate that the breeding success is strongly dependent on the spawning of the herring. In 1985, the guillemot showed signs of undernourishment for the first time. This coincided with the collapse of the capelin stock in the Barents sea. This did not only influence reproduction

and survival of the young, even the adult birds starved to death. The first phase in the decline of the guillemot colonies was probably caused by thousands of birds drowning each year in fishing nets, in the later phase, starvation added to the decline.

The conclusion is that Svalbard, the coastal areas in Northern Norway, and the Barents sea, are ecologically intimately connected in the way that the marine production in the Barents sea is the basis for much of the terrestrial life on Svalbard, and also along the Norwegian coast. Man is a key link in this system.

Norway had a MAB project on the Svalbard, a study of the Svalbard reindeer. The Svalbard field project commenced in 1975, and the final report was published in 1985. For the time being, we don't have any MAB projects, nor any MAB committee.

We have other projects going, or in the planning phase. One is the "Norwegian Research Program for Marine Arctic Ecology" - "Pro Mare". It was started in 1984, and has 1 1/2 years still to go. In "Pro Mare", we study the pelagic ecosystem, especially biomass, rate of turn over and energy flow through the different trophical levels, and the effect of oil pollution. The distribution and extent of the ice sheet fluctuates dramatically from year to year. The bloom of planktonic algae along the ice edge zone is a characteristic phenomenon of polar regions. The effect of oil pollution may be of greater significance here, than in the open sea. In all, about 50 Norwegian researchers participate, among them 23 full time and 5-10 from other nations.

In addition, plans are being worked out for terrestrial studies in arctic and subarctic regions in connection with industrial activity in the Svalbard area. Parts of the project will be developed after the same lay-out as the Canadian Beaufort Environmental Monitoring Project (BEMP). It will, therefore, put emphasis on the valued ecosystem components.

International meetings this year in Oslo, Stockholm and Helsinki stressed the common interests in the problems of the North. My hope is, therefore, to see a revival of the Norwegian MAB activities. The Norwegian National Commission for Unesco recently decided to ask for new Norwegian activities within MAB. These plans for Norwegian MAB activity centre around projects in cooperation with developing countries,and what is of interest here, projects in the North. We hope for close, circumpolar cooperation, and we plan for good links between MAB and other Unesco activities, such as IHP and the marine programs. It is not possible in the North, as I have indicated in my intervention, to study terrestrial systems without considering aquatic and marine systems, and to include man, with his culture, as a major factor.

In the past, man in the North had to live on the terms of nature in order for man to survive. Today, man has to live on the terms of nature in order for nature to survive.

Address by

Mary Simon
President
Inuit Circumpolar Conference
Kuujjuaq, Quebec

(Mary Simon)

Thank you Mr. Chairman.

Good morning ladies and gentlemen. I'd like to thank you for the opportunity to address this plenary session of the 30th Annual Meeting of the Canadian Commission for Unesco. But before I go into my presentation, I would like to explain to you a little bit about what the Inuit Circumpolar Conference is all about.

The Inuit Circumpolar Conference was created in 1977 by the Inuit from Canada, Alaska and Greenland, and it was started because there was a wide concern across circumpolar regions that development was taking place at a very rapid pace, and the Inuit did not have a unified voice to speak out on these types of developments, and in order to retain the environmental integrity of the Arctic, we got together and formed the Inuit Circumpolar Conference in 1977.

We hold our annual general meeting every three years, and we discuss, to a large degree, policy-type issues. We develop policy initiatives and bring those forth to different nations, governments to try and affect the policies that are in place or to create new policies where there is no policy existing.

We have seven council members, including myself, two from each country who are elected by the delegates at the general assembly (including my position), and we also have non-governmental organization status with the United Nations since 1984, and this provides us the forum to promote the Inuit rights and interests at the international level.

The theme of this annual meeting centres on perspectives from Arctic Canada and other circumpolar countries, in particular, Northern evolution, the Next Decade. In considering the question of northern evolution, and what we might do to constructively shape the Arctic's future, it is important to recognize the tremendous influence that governments generally exercise in polar regions. Government policies and actions, or often lack of them, are primary factors affecting the environment and quality of life in the North. In light of this fact, it is crucial to reflect upon what frequently seems to be the virtual invisibility or absence of indigenous cultures in government decision-making.

Too often, both the fundamental values and concerns of aboriginal societies are accorded little or no consideration in national capitals when major policies or decisions are taken. Too often, aboriginal people themselves are excluded from directly participating in these vital processes. In addition, our own regional institutions are frequently not recognized, or are otherwise ignored.

The title of my presentation today is "The Circumpolar Challenge". When I was asked to do this presentation, it took me a while to decide what to talk about, because it's a very broad topic, and I could probably talk for an hour or more, but I will limit my comments to 20 minutes. In any case, I would like to discuss some of the major challenges facing the Arctic from a cultural perspective.

There are a number of reasons for emphasizing cultural orientations here today. First, unless the question of culture is itself the topic of discussion, the issue of indigenous cultures is rarely afforded serious, in-depth consideration by national and international decision-makers. Secondly, cultural protection and development are a primary responsibility and concern within Unesco. Third, if indigenous cultures are not made an essential focal

essential focal point when development decisions are taken concerning Arctic and Nordic regions, undesirable assimilations will continue to be the result.

Those of you who are Unesco representatives are acutely aware of the importance of fully-integrating environmental and cultural factors in plans and decisions on economic, military and other matters. I believe it was Unesco's idea to initiate a World Decade for Cultural Development, which was officially launched by the United Nations General Assembly in January of 1988. If the proclaimed decade is to be a successful one in terms of meeting the needs and concerns in circumpolar areas, the principal goal of the decade should be looked at from the vantage point of indigenous peoples; those whose homeland has always been and continues to be the North.

In discussing northern evolution and the circumpolar challenge, I would like to briefly cover the following. First, the need for a broad cultural framework in dealing with circumpolar matters, secondly some major problems and concerns currently confronting aboriginal societies in our regions, and thirdly, steps that can be taken to shape the North in a manner and form compatible with the aspirations, values and needs of the aboriginal people.

In promoting the issue of culture in a northern context, it is useful to first describe what the term means. Culture, of course can have different significances to different people. Culture connotes the richness and diversity found in entertainment and the arts. It is also vividly portrayed by archaeological artifacts, monuments and ancient sites which can capture a particular history and a way of life. For some people, culture is the distinct native content that is too frequently missing from curricula in education and in broadcasting. Culture is also measured by the existence of aboriginal languages and dialects, and their continued use and development.

All of these vital aspects of culture continue to be very important to the Inuit in polar regions. Each of these elements merits appropriate protection and support. At the same time, it is essential to recognize that our culture and heritage as aboriginal people must be described in even broader dimensions. In view of our profound relationship with, and continuing dependence upon, the land and its resources, our distinct identity and culture cannot be separated from the unique Arctic environment and its land and marine areas. If we are to adequately protect our people and our culture, we must safeguard the environmental integrity of our vast circumpolar homeland and its living resources.

In most instances, international and national laws and policies do not clearly establish the link between environmental protection and indigenous societies or cultures. For example, the 1982 UN convention on the Law of the Sea explicitly provides that coastal states have the authority to prevent and control marine pollution from vessels in ice-covered areas; however, no mention is made of the significance of the northern environment to Inuit and other indigenous people. Further, the World Conservation Strategy represents a concerted international effort to provide for sustainable development in a manner that is consistent with environmental principles. Yet this comprehensive strategy does not contain any express and appropriate reference to aboriginal subsistence practices. This serious omission only serves to help those in the anti-harvesting movement who see the world in simplistic, absolute terms. Those who seek to eliminate our food source and traditional activity. In some cases, principles relating to indigenous peoples are elaborated by governments to a certain extent. However, the protection of aboriginal and treaty rights, and the strengthening of native communities are not usually identified as a

specific and major objective, nor are they highlighted as a matter of national or international concern. What appears to be urgently needed is the creation of a broad cultural framework for policy and decision-making at both the national and international levels. Laws, policies and actions of whatever nature pertaining to the Arctic should include, as an integral part of the overall objectives, the protection of indigenous people and respect for our rights, aspirations and concerns. In this way, planning and decision-making in relation to northern matters, could be made more compatible with the values and positions of the indigenous people affected, and could, in turn, strengthen the region's concern.

Let us now examine some of the principal issues that pose a challenge to circumpolar areas. The number of issues affecting Inuit and other northern people is rapidly mounting. Examples include; ocean-dumping, arctic hay, acid rain, Law of the Sea, militarization, fish, migratory birds, endangered and threatened species, and resource development. In these and other instances, national or regional initiatives alone are not adequate to protect our communities' way of life and polar environment. We, as Inuit, must also increase our knowledge and involvement in international affairs. What is disturbing is the extent to which indigenous people are virtually shut out from participating in and contributing to numerous national and international institutions. Direct and timely input to these entities could go a long way towards resolving the increasing array of problems confronting aboriginal societies in the north.

In April 1987, the World Commission on Environment and Development, more widely known as the Brundtland Report, warned government of the adverse impact of continuing to exclude indigenous societies in North America and elsewhere from the processes of development. The report emphasized that legal and institutional changes that accompany organized development add to the pressures of exploitation that indigenous people face. While the doors of the government of the Northwest Territories are more and more open to aboriginal people, the same cannot be said of other levels of government in Canada.

Aboriginal peoples are being virtually shut out from participating in future First Ministers' Conferences on both the constitution and the economy. These key issues are contemplated on at least an annual basis by the June 1987 Meech Lake Accord. In addition, the Canada-U.S. Free Trade Agreement, signed in January 1988, failed to specifically deal with the severe economic problems of the aboriginal people in both countries, nor have particular committees been created to deal with problems in the future. In view of the critical economic position of most aboriginal societies, the Inuit Circumpolar Conference feels that different rules and exceptions in favour of indigenous people should be expressly provided, both in the Free Trade Agreement, and in the General Agreement on Tariff and Trade, known as GATT. Such trade measures could counter the devastating effects Inuit communities continue to suffer as a result of the international anti-harvesting movement.

A further area in which indigenous peoples are generally excluded relates to Arctic militarization and arms control. Aboriginal communities in the North are deeply concerned from the adverse impact of low-level test flights by fighter aircraft on wildlife harvesting and the quality of Arctic life. Ensuring meaningful and timely involvement by indigenous people in national and international forums is a major and crucial challenge. The degree of success in achieving this participation could well influence the extent to which circumpolar matters are addressed and resolved in a culturally appropriate fashion.

There are probably countless steps that could be taken in order to ensure that development in circumpolar regions proceed in a way that is compatible with indigenous society in our Territories. If a broad and comprehensive cultural framework is to be established, specific measures will likely be required at regional, national and international levels. Proposed actions worth considering would include the following five elements: first, the creation of a proper legal and policy framework. It is imperative that there be adequate recognition of the fundamental collective and individual rights of indigenous people, in order for our society to be protected and to further develop our economic, social, cultural and political rights should be appropriately affirmed in international and national laws and policies.

At the international level, this process has recently picked up momentum. This month, over 150 countries will be considering major revisions to the indigenous and tribal population Convention 107 at the International Labour Organization Conference in Geneva. In addition, the UN Working Group on Indigenous Populations in Geneva is developing standards to determine how governments should conduct themselves in regard to indigenous peoples. A draft set of principles is being prepared, together with indigenous representatives for possible insertion into a future declaration on indigenous rights. The ICC is actively participating in these processes, and has submitted detailed positions on Inuit issues and concerns.

Secondly, indigenous involvement on national and international institutions, the importance of indigenous participation has already been discussed. To direct input, the primary concerns of indigenous people could be addressed. Also, adverse government policy decisions could be modified prior to implementation.

Thirdly, the respect for the values and rights of indigenous people. For thousands of years, the circumpolar land, sea, ice and water has been and continues to be the homeland of Inuit and other northern people. Our fundamental values and rights as first people must be respected by national government. We have seen our Arctic territory as a place for sharing, sustenance and peace, a place for true international cooperation rather than militarization. Should the United Nations General Assembly declare 1992 as the International Year of Indigenous Rights, as advocated by indigenous organizations, hopefully greater attention would be focused on the need to respect basic indigenous values and rights. Again, the ICC has lobbied the different UN bodies to have 1992 declared as the International Year of Indigenous Rights.

Fourth, support for aboriginal initiatives. Governments appear to be increasingly in favour of recognizing the rights of indigenous people to self-government, yet the specific policy-making and other initiatives of native people too often receive inadequate government backing. For example, the Inuit Circumpolar Conference is in the process of formulating a comprehensive Arctic policy on a wide range of subjects, including defence and foreign policy matters. In addition, we are preparing an Inuit Regional Conservation Strategy to implement the World Conservation Strategy in our circumpolar regions. We feel that these projects are of benefit to the international community, and merit increased government support and recognition.

Fifth, the importance of grass-roots involvement. Greater commitment and effort are required to create local opportunity and prosper the ongoing development of individuals and communities in the Arctic. Through such involvement, the socio-economic conditions in

the North and quality of life can be enhanced in a manner that promotes self-reliance. In addition, indigenous values and creativity should be encouraged by supporting cultural, economic and other activities at the community level.

At this point, it is important to highlight that the ICC is actively working to meet these circumpolar challenges. In particular, the ICC itself provides a crucial forum for Inuit from Alaska, Canada and Greenland, to exchange views and concerns and engage in Arctic policy-making. Hopefully, in the near future, Inuit from the Soviet Union will also be permitted to be involved as co-ICC members. As already indicated, our organization is already working on important issues as the Inuit Regional Conservation Strategy, the ILO Convention 107, the preparation of draft international principles concerning Indigenous people, and a new draft on international aboriginal subsistence practices for possible insertion in the World Conservation Strategy.

In conclusion, I would like to say that there is little doubt that aboriginal people in our circumpolar region will continue to face new and complex challenges at both the domestic and international levels. If we are to further develop our identity as Inuit and grow stronger as a distinct society, we must secure adequate recognition and protection of our inherent rights and fundamental interests. We must strive for visibility and involvement in national and international forums. In addition, our socio-economic and cultural advancements as indigenous people must become a primary objective of government laws and policies pertaining to the North. In view of our relationship with and dependence upon the land, waters and resources, the security of our future will only be assured if we safeguard the integrity of the Arctic environment. We are convinced that this security can best be achieved if our circumpolar regions gain world-wide recognition as a zone of peace and cooperation, and not as an area for military conflict and competition. The ICC continues to be committed to working in close collaboration with all Arctic rim governments. It is our experience that when interested parties combine their skills and imaginations, we can collectively meet the circumpolar challenge that awaits us. Equally important, we can successfully shape the evolution of the North, and ensure for us all a positive future.

Thank you.

REPORT

THIRTIETH ANNUAL MEETING
OF THE CANADIAN COMMISSION FOR UNESCO
YELLOWKNIFE, N.W.T.
1 - 4 June 1988

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REPORT

THIRTIETH ANNUAL MEETING
OF THE CANADIAN COMMISSION FOR UNESCO
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1 - 4 June 1988

Theme: "Circumpolar perspectives --
A memo to Unesco: Northern evolution: the next decade"

OPENING PLENARY

During the opening session, Mr. Jim Harrison, President of the Canadian Commission for Unesco, explained why the Commission was meeting in the administrative capital of the Northwest Territories:

> *"We need a northern perspective. We need a network of researchers who are familiar with that perspective. That is very important for us. And that is why we are meeting here. We want our report, which will be presented to Unesco, to be imbued with this perspective, in what it will have to say about education, science or culture. The organizers of the program of this meeting have been chosen with the same objective in mind: they are all people who live in the Northwest Territories, they know their community and they have been in a position to choose the most relevant topics. We are grateful to them for doing so."*

After the introduction of the guest-speakers and the approval of the minutes of the 1987 Annual Meeting the new Secretary-General of the Commission, Mrs. Francine Fournier, presented the annual report for 1987-1988. She laid particular emphasis on the effort made by the Canadian Commission for Unesco to get Unesco programs accepted, always with a view to furthering the fundamental objective of winning hearts and minds for the cause of peace, justice and human rights through education, science, culture and communication. Mrs. Fournier went on to point out that on the fortieth anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations, human rights are more than ever at the very heart of Unesco's activities. Having listed the concrete activities in which the Canadian Commission for Unesco had engaged during the preceding year, she observed that in the context of medium-term activity, the principal challenge which the organization faced was that of maintaining its role as a catalyst of ideas and energy.

After the program of the Annual Meeting had been presented, Mr. Guy Bourgeault, as Vice-Chairman of the Canadian Commission for Unesco, read the message which Mr. Jean Drapeau, Canadian Ambassador and Permanent Delegate to Unesco, had sent to the meeting. While mentioning the routine aspects of his position and particularly the amount of work it involves even though Canada is not a member of the Executive Council of Unesco, his message was an eloquent testimony of faith in the organization:

> *"Unesco will lead peoples to closer understanding. It will create a love of peace in a renewed humanity. And it is using the best weapons of all to achieve peace -- the weapons of peace, which are education, science, culture and communication."*

After Mr. Drapeau's good wishes had been conveyed to the meeting, the Director-General's representative, Mr. Anders Arfwedson, made a speech in which he laid particular stress on the plurality of cultures in our contemporary world and on the importance of affirming cultural identity:

> *"There can be no true development which does not take account of culture."*

He said that the timing of the meeting was most opportune, because of the preparations for decisions on the future programs of Unesco underway in Paris.

He also referred to the assistance Unesco had given, in recent years, to research and publication projects related to the circumpolar regions. Unesco's purpose in such activities was to contribute to the understanding of world cultures. In his view, this concern fits in perfectly with the terms of reference for the newly-proclaimed World Decade for Cultural Development. The Decade aims, as part of its objectives, to give new significance to the notion of cultural development, and to emphasize the importance of cultural identity:

> *"The economic and technical progress achieved since 1945 has not had its equivalent in the cultural area. It must even be admitted that many projects in the Third World have failed, precisely because insufficient importance has been attached to their social and cultural aspects; unfortunately, these projects conflicted with the values of the peoples concerned."*

Mr. Arfwedson indicated that Unesco wishes to translate these objectives into concrete action, and will undertake a strategy to this end within the Decade framework. He was pleased to note that the Canadian Commission for Unesco is actively interested in the World Decade for Cultural Development and that it was about to set up a national committee to coordinate Canadian participation in Decade activities.

The last speaker in the opening session was Mr. Dennis Patterson, Government Leader in the Government of the Northwest Territories, who began his remarks by stating that the inhabitants of these Territories are unique and that they have an original contribution to offer to Canada and to the whole world. He pointed out that there are certain comparisons to be made in the political context of the Northwest Territories and some Third World countries: a gradual movement away from a colonial status towards greater autonomy. It is well known that this is one of the objectives of the present government of the Northwest Territories. What is remarkable is that there are no parties in territorial politics, which is contrary to the tradition prevailing almost everywhere else in the Western world. In line with the traditions of native culture, decisions are still being taken by consensus.

Mr. Patterson laid particular emphasis on the quality of life that characterized the Northwest Territories, both with respect to the environment and to social life. They enjoy an atmosphere of peace and acceptance of cultural diversity, and the Dene and the Inuit follow an ancient tradition of respect for differing ways of life.

As the only region in Canada where the Native Peoples are in the majority, the Northwest Territories must secure greater decision-making power, so that development can be guided in a manner in accordance with the wishes and needs of the peoples who live there. In affirming this idea, Mr. Patterson took care to stress that he was not speaking of an opposition to development but simply the expression of a responsible attitude. It is not only a matter of preserving certain species of animals, but also of maintaining the way of life of the Native Peoples and the welfare of the whole population. Decisions must, as far as possible, be taken by those most concerned. The Government of the Northwest Territories, in which the Native Peoples are well represented, is in a good position to ensure that the decisions that are taken will preserve the way of life based on the use of renewable resources while, at the same time, making advantageous use of non-renewable resources. This government is supporting the

Native Peoples in their negotiations with the federal government for land claim agreements that would guarantee a number of rights which they consider to be essential. Mr. Patterson also said that his government is working together with the native associations and the Department of External Affairs to make the European Community more aware of the importance of trapping in the economy of the majority of native communities in the Northwest Territories.

The Leader of the Government of the Northwest Territories also asked Unesco to provide what support it could for the cultural development of the various groups living in this circumpolar region, in such areas as crafts, traditional knowledge, or the protection and development of the use of the native languages. In this connection he presented an impressive list of the actions taken by his government. He drew the meeting's attention to his desire to adapt the school system to the cultural realities of the peoples concerned. It had been possible, notably through the Arctic College, to train native teachers and, as a result, to make much greater use of the native languages in schools and to translate many concepts which had previously been poorly understood.

Mr. Patterson also emphasized the effort made by his government to ensure equality between men and women. A law for the establishment of daycare centres has been passed; a variety of steps have been taken to combat spousal assault, and a five-year plan has been adopted for achieving women's equality in various fields of activity.

In conclusion, Mr. Patterson emphasized that the people who live in the Northwest Territories are profoundly concerned with the maintenance of peace. They know that the uranium extracted from their subsoil was used to make the atomic bomb during the last World War, and they do not want this to happen again. He cited as an example the work accomplished by the Inuit Circumpolar Conference, an international organization, on disarmament and demilitarization.

He took the opportunity, in his conclusion, to submit a number of recommendations to the members of the Canadian Commission for Unesco: (1) several residents of the Northwest Territories should be appointed to the National Committee on the World Decade for Cultural Development; (2) artists and elders should have the opportunity to participate in international exchanges; (3) support should be given to efforts to have the Northwest Territories declared a zone in which all nuclear arms would be outlawed; (4) support should be given to the awareness campaign regarding native trappers; and (5) an effort should be made to have the United Nations proclaim an international year for the prevention of drug abuse.

Mr. Patterson was thanked for his address by Mrs. Francine Fournier, the new Secretary-General of the Canadian Commission for Unesco, who confirmed that there were concerns and interests which were shared by the Government of the Northwest Territories and Unesco.

UNESCO AND CANADA SINCE THE LAST GENERAL CONFERENCE

Mr. A.W.J. Robertson, Director of the United Nations Affairs Division of the Department of External Affairs, and Mrs. Francine Fournier, Secretary-General of the Canadian Commission for Unesco spoke, in turn, on the topic of "Unesco and Canada since the last General Conference."

In his speech, Mr. Robertson indicated that the attitude with which the Department of External Affairs approached Unesco was formed as part of a more general perspective that also included the activities of the United Nations. He referred to the financial difficulties that both of these organizations experienced as a result of decisions taken by the United States and the United Kingdom, on their participation within the UN system. Notwithstanding this most regrettable situation, Unesco is still in a much better position than many similar organizations. Mr. Robertson also recalled Canada's position on the leadership of Unesco during the last General Conference. Having first supported the candidacy of Mr. Sahabzada Yaqub-Khan of Pakistan, Canada worked for the appointment of Mr. Federico Mayor Zaragoza, after Pakistan had withdrawn. Mr. Robertson noted that Mr. Mayor was subsequently elected virtually unanimously, with only two members opposing his appointment. This was a time of transition for both the Canadian Delegation to Unesco and the Canadian Commission for Unesco, he pointed out, because the Canadian Ambassador to Unesco, Mr. Drapeau and his assistant, and the Secretary-General of the Canadian Commission had only just taken up their appointments.

Mrs. Fournier informed the meeting of the discussion on the Medium-Term Plan in the Executive Board of Unesco. She added that the priorities which would constitute the basis of the plan had yet to be fully elaborated. She added that the interventions made by Canada were of an informal character, as Canada is not a member of the Executive Board. To date, the outline tabled by the Director-General has been well received. Some are, however, concerned by the elimination of the fourteen existing Major Programs in favour of five major "axes" of activity, namely: natural sciences, culture, education, social sciences and communications. The most innovative aspect of the outline is undoubtedly the introduction of mobilizing projects, the exact number of which still has to be determined. It is now up to the Executive Board to make recommendations on the draft to the Director-General. From these recommendations, the Director-General will proceed with the drafting of the Third Medium-Term Plan, which will be presented for adoption by the 1989 General Conference. She concluded that the Executive Board and the Secretariat are making a significant contribution to the rationalization of Unesco activities.

The Secretary-General of the Canadian Commission for Unesco also mentioned that she will be attending the Eighth Meeting of the Secretaries-General of National Commissions for Unesco of the Europe region, to which Canada belongs. The main points on the agenda were to be: 1) the role and functioning of the national commissions and relations with the Secretariat; 2) scientific cooperation; 3) cooperation on education -- joint studies; 4) cultural cooperation -- the World Decade for Cultural Development; and 5) the Third Medium-Term Plan. Mrs. Fournier told the meeting in conclusion that the Canadian Commission for Unesco would shortly set up a National Committee to promote the objectives of the World Decade for Cultural Development -- the Committee will have approximately twenty-five members.

NORTHERN EVOLUTION: THE NEXT DECADE

Mr. John Parker, Commissioner of the Northwest Territories, outlined the history of the region, putting past developments in perspective. He began by emphasizing a fact which he considered to be extremely important, the relatively low population density of the region: there are at present only 52,000 persons living in the Territories, on a land mass which is as large as India. He then recalled that the Native Peoples had lived on these lands from time immemorial, and referred to the period of contact with the Europeans. He recalled the purchase by the newly created Canada, as it existed in 1867, of Rupert's Land, until then the property of the Hudson's Bay Company. Following this came the creation of the Northwest Territories and the transformation of part of them into the provinces of Saskatchewan and Alberta. Signature of Treaty No. 11 with the Indians of the region came when oil was discovered at Norman Wells in 1921. Finally, Mr. Parker described the slow constitutional development, as yet unfinished, of a territory that still depends fundamentally on federal jurisdiction. The delegation of power from the federal to the territorial government, and the composition of the territorial government, twenty-two members of whom the majority are of native origin -- and the composition of the executive committee of this government -- all the members of which will from now on be elected -- are factors which make it possible to state that the government of the Territories really is representative. In this context his position as commissioner is equivalent, relatively speaking, to that of a lieutenant-governor.

The Democratization of Education

Mr. Guy Bourgeault introduced each of the participants in the workshop and told the meeting that, for the purposes of the World Decade for Cultural Development, four lines of activity had been identified for education: access to knowledge; continuing education and active living; the ethnic, social and cultural role of education; and the development and exchange of knowledge. Moreover, the mobilizing project on the upgrading of rural women's skills, which had been submitted to the Member States in the draft Third Medium-Term Plan, had aroused a strong interest in seminar participants.

The first speaker, Mr. Joseph Handley, Assistant Deputy Minister for Education in the Government of the Northwest Territories, offered a description of the characteristics of education as it is viewed and practiced in this region. He first emphasized that the situation is not easy, not only because of the diversity of peoples and languages, but also because of the gap between the universe in which the young people of today live and the world of their parents and grandparents, especially in native communities. The great importance given tradition lead to a feeling of powerlessness in the face of change. He saw the challenge to education as one of maintaining the identity of young native people while preparing them for the future. The establishment of a Special Committee on Education, in 1980, made it possible to have a thorough discussion of the relevant needs of the peoples and the various means which could be used to meet them. For this purpose, hearings were held throughout the Territories, in the course of which it was learned that the communities intend to exercize their rights on the education received by their children; that they wish to maintain their traditions and their languages, while making sure that their young people are really well prepared for today's labour market. Boards of education are soon to be established to make it possible for communities to participate in the education of their young people. Mr. Handley also spoke briefly on the activities of Arctic College and of their importance for the Northwest Territories. It is absolutely essential today for the government to define the main directions in education, he said, while allowing the communities to play their role in the design and implementation of programs.

The second speaker, Mrs. Cathy McGregor, Manager of the Aboriginal Language and Culture Program in the Department of Education of the Northwest Territories, explained the model used for maintaining the cultural identity of the Native Peoples in the educational process. There is, in fact, cooperation between the communities concerned and the teachers; in each region a centre is established for instruction in the traditional language of the community. The people working there are also responsible for seeing that the courses given by the teachers in public schools are in conformity with the cultural values of the community. A model of this kind requires a great deal of exchange between parents and teachers, and ensures that everyone knows when, how, and on the basis of what content, a particular subject-matter is being taught.

Mr. Mark Cleveland, the President of Arctic College, gave an account of his experience of this institution. Established by a territorial law at the end of the 1960s, its initial purpose was to offer to adults in the various communities technical, commercial and general cultural courses, working out of a particular locality, namely Fort Smith. In the middle of the 1970s, courses for young people were added, intended to impart to them traditional native knowledge, especially with regard to the use of renewable resources. Later, at the end of the seventies, requests from the persons most concerned led to a major decentralization and the creation of several small regional campuses, where Arctic College personnel work on site to define the educational needs of the communities in cooperation with the communities themselves. In the medium term, it is intended to increase the number of programs and, possibly, to make the various campuses specialize, because it is still extremely difficult to offer everything everywhere. Mr. Cleveland was very proud to announce to the meeting that last spring, first-year university courses were offered at Yellowknife.

Mrs. Alice Bolduc, Director of the Teacher Education Program at Arctic College, informed the meeting about the effort being made to train bilingual teachers, that is, teachers able to speak both English and a native language. The training is given entirely within their own communities. Courses are offered to them, and they also participate in periods of practical training in classes supervised by teachers already in the field. In a year's time the new program will have been completed, and a certain number of teachers will be able to work entirely in English and in the native languages. In this way it will be possible to satisfy a desire which the communities concerned have been voicing for a long time.

Mr. Joe Enook, Chairperson of the Baffin Divisional Board of Education, spoke of his community's attachment to its language and culture and its desire to see them integrated into the educational scheme. Since 1978, a considerable effort had been made to do this and the results were already visible. He indicated, however, that he wanted the current programs to be still better adapted to local traditions, without any loss of quality, and in such a way that young Inuit can preserve their identity while developing the same skills as other young Canadians.

Mr. Bent Krogh Petersen, a senior official in the Greenland Home Rule Authorities, and Mr. Oscar Kawagley of the North Slope Higher Education Centre of Alaska, recounted the experiments in their countries in the field of education. Mr. Petersen summarized the constitutional development of Greenland, which has for several years now been autonomous in its relations with Denmark. As in the Northwest Territories, he said, there are a number of challenges to be overcome in education programs. Two distinct languages and cultures must be taken into account and the way is now open for further progress. Having obtained autonomous status, Greenland has also encouraged local decision-making in educational matters. The basic guidelines for education are therefore to teach, as much as possible, in the language of the communities concerned; to rely on the involvement of those communities; to offer programs which meet the needs of the students and also encourage them to become involved both theoretically and practically. According to Mr. Petersen, advanced secondary education has still to be regionalized, but the process is definitely under way.

Mr. Kawagley pointed out that the problematic of education in Alaska is similar to that of the Northwest Territories: a desire to preserve the cultural traditions of the Native Peoples in

the area, using the best instructional tools, so as to enable both young people and adults to meet their educational needs in a world in which the non-native influence is dominant.

Maintaining Cultural Distinctiveness

Mrs. Ethel Blondin-Townsend, Assistant Deputy Minister for Culture and Communications in the Government of the Northwest Territories, gave an exposition, with examples from real life, of the way in which the character of a culture can be maintained. She referred to the Inuit actors of Pond Inlet: proud of their history, they are still living that history when they express it by means of the theatre. Mrs. Blondin-Townsend also mentioned various ideas expressed by the Dene about the need to stay close to one's culture. The common denominator of all of them is very simple: the human being who is removed from his culture and cannot derive from it his everyday gestures and expressions is a lost, sorrowful and disillusioned being. Moreover, the link with an original culture is extremely solid. Even the colonization to which the Native Peoples of North America have been subjected could not deprive them of their cultural identity. Today's political leaders are very often people who, as children, were educated in boarding schools, far away from their families, and could not use their mother tongue in daily life. In spite of this, they retained the memory of their identity and it is they who are now fighting for recognition of the rights of the Native Peoples and the maintenance of their languages and culture in public institutions. Mrs. Blondin-Townsend concluded by saying that for members of a group, the possibility of maintaining their cultural specificity is a human right, a democratic right:

> *"People need roots, they must draw strength from an identity. This link between the individual and the group is essential. While it starts as a personal commitment it must also be fostered by society."*

The first member of the panel to address this theme, Mr. George Barnaby, is a member of the Board of Directors of the Dene Cultural Institute; he spoke principally of the special relationship which the Dene have maintained with the land and the various forms of life which exist upon it. In his view, the identity of the Dene could not be maintained unless this land were protected, and the only way of protecting it was to allow those most concerned with it to take the relevant decisions.

Mr. Tommy Owlijoot, Executive Director of the Inuit Cultural Institute, also voiced the need to give the persons most concerned responsibility for the decisions affecting them, if the Inuit culture is to survive and grow. Mr. Owlijoot spoke with some bitterness of the realities which the members of his community have had to face. They have been moved and resettled in a new community, and see themselves as being denied the lands where their people had formerly hunted. He felt that his parents' generation had not been able to adapt to the new way of life, and he made it clear that he was speaking of all aspects: economic, social and cultural. His own generation has been able to adapt because of the education they have received. They now have the task of ensuring the cultural development of their communities. In order to do this they have to be able to take decisions and to put an end to the time in which the decision-makers were not also the Inuit. He ended his speech by expressing the hope that assistance would be given for the continuation of the work on the Inuktitut language which had been initiated by the Inuit Cultural Institute, and by asking people who wish to contribute to the cultural development of the Inuit to let them be their own experts.

Mr. Robert McQuarrie, a teacher at the Sir John Franklin High School, and a former member of the Government of the Northwest Territories, gave an account of his personal experiences. When he arrived in Yellowknife, twenty-two years ago, he was somewhat perplexed by people defining themselves in terms of their ethnicity. Later, he came to understand the value of living one's own culture, and he acquired a better understanding of the

threat to the Dene. He felt that the situation is better today, for the Native Peoples are very well represented in the Government of the Northwest Territories.

Another member of the panel, Mrs. Roberta Bulmer, of Local 55 of the Association of the Metis of the Northwest Territories, described the special situation of the members of her group, which draws on the cultures of both the Native and the White Peoples. Because of the essential dichotomy of the members, the problem of cultural belonging is particularly acute, and the area of education critical for the development of their children.

First, Mr. Hendrik Lennert, Deputy Director of Culture for the Greenland Home Rule Authorities, told the meeting that the movement which had resulted in home rule for the territory had originated in a battle over language. Native Peoples, finding themselves increasingly threatened by an influx of outsiders who did not speak their language, had demanded that their language, Greenlandic (a member of the Eskimo language family), should be recognized as one of the two official languages, the other, of course, being Danish. After home rule had become a fact, authorization was given for the promotion of Greenlandic both in the communities concerned and throughout the territory and the entire population. A number of cultural institutions have been established to assist the cultural development of the territory. At the present time, Mr. Lennert said, a new ethnic identity is in the process of being created, which draws upon the sources of the two interacting cultures. Moreover, the oral tradition has been actively taken up for the purpose of creating a history of Greenland. In conclusion, Mr. Lennert pointed out that in the twentieth century the Greenlanders form a single people sharing the same interests.

Mrs. Helvi Nuorgam-Poutasuo, Lecturer in the Sami Language in the Department of Finno-Ugrian Studies of the University of Helsinki, spoke about the situation of the Sami language and culture, especially in Finland. Mrs. Nuorgam-Poutasuo first of all emphasized that Sami is not an official language in Finland. She then pointed out that the Sami are located in four different countries, and are subject to policies set by each of the governments concerned. In Finland however, the government created in 1973, a Sami delegation composed of twenty members elected by the Sami population and responsible for looking after the interests of this ethnic group. Mrs. Nuorgam-Poutasuo concluded with an explanation of the way in which the Sami are identified in Finland and described the steps taken to preserve their language and their culture, including provision for teaching them to all the members of the group.

Mr. Nils Jernsletten, Professor at the School of Languages and Literature of the University of Tromsø, talked about the situation of the same Sami ethnic group in Norway. He began by emphasizing that the policy of assimilating the Sami, which Norway had practiced over many years, had come to an end in 1959. From that time on, the Sami had been insisting on recognition for their language and culture. In 1962, the University of Oslo started to offer courses in this language, and since 1967 their children have been able to study Sami at school. Following a dispute between the Sami and the Norwegian government over a hydro-electric project, which was to be initiated on the ancestral lands of the group, the parties concluded agreements that led to the passage of a law recognizing the Sami as a distinct ethnic group and laying down certain obligations of the Norwegian government towards this minority, including action to foster the preservation and development of their culture. Despite these gains Mr. Jernsletten is still worried about the fate of this group. He considers that they should not merely be able to take courses in Sami, but also to study the other subjects in that language. While certain communities in which they are concentrated are at present very dynamic, he wonders whether they can exercize enough influence on the groups which are more integrated into the general population. Mr. Jernsletten expressed concern about the possible assimilation of about ten thousand Sami who can still speak their original language.

Finally, Mr. Noel D. Broadbent, Director of the Centre for Arctic Cultural Research at the University of Umea, analyzed the role of research, especially in the social sciences, in

connection with the preservation of the cultural specificity of different peoples. He felt that the notion of cultural identity applied to everybody; to an Englishman in London as much as to an Inuk in the Far North. Without it a human being cannot survive. He pointed out that all the previous speakers had rightly insisted on the importance of language and education in the process of developing cultural identity. He felt that the social sciences also have a contribution to make. He quoted particular examples to show how archaeology and ethnohistory have been used for this purpose in Africa. He also drew attention to the importance of environmental studies; the Chernobyl disaster revealed how vulnerable the northern regions are on this score. Every kind of loss was suffered, not only environmental but also cultural, at least so far as the Sami were concerned, for in one night they had to face the worst tragedy in their history. Mr. Broadbent said that northern research should focus on a multidisciplinary and international approach. He particularly mentioned the role of Unesco in this area and congratulated the Inuit Circumpolar Conference on the draft statement of Arctic policies which it recently approved and in which such an approach is adopted. In concluding his address, Mr. Broadbent indicated that there are plenty of research centres which could accommodate such multidisciplinary, international projects, but, as science is only a tool, the will to act must come from the people.

Science and Technology in the Social and Economic Development of the North

Mr. Larry Elkin, Deputy Minister in the Department of Public Works and Highways of the Government of the Northwest Territories, described ways of applying technology under northern conditions. He explained that construction costs in the North, and also the cost of energy production, are very high. He said that very good results have been achieved because of local expertise which has developed over the years, with the help of the Government of the Territories in particular, and through consultation with the Native Peoples.

Mrs. Judy Bader, District Manager with the Northwest Territories Housing Corporation, described the effort to improve the houses built in native communities with the aid of government grants. In this, as in other efforts, consultation with the community concerned is essential.

Mr. Nick Marach, Director in the Department of Public Works and Highways of the Government of the Northwest Territories, gave a slide-show, with commentary, to illustrate the architectural achievements which can now be admired at various places in the North. The Department, when supervizing this kind of work, pays particular attention to the following six criteria: first, forms should be simple, in keeping with the simple functions which the buildings are to fulfil; second, a certain uniformity of construction is maintained to prevent increases in cost; since a great deal of time is passed indoors during a winter which lasts for three-quarters of the year, interiors have to be as pleasant as possible; fourth criterion: involvement of the communities, in terms of work force, investment and architectural tradition; similarly, their general appraisal of the buildings must be taken into account; and lastly, the buildings constructed must stand up to the special climatic conditions of the region.

Mr. Robert R. Janes, Executive Director of the Science Institute of the Northwest Territories, spoke of the challenges and difficulties encountered by those who wish to create in the region a real scientific community concerned with the regional environment. Mr. Janes first described the present context. In his view, a clear, precise policy on northern scientific research does not exist. Furthermore, we do not have the critical mass needed for devising and developing projects of this kind; a university would be an essential springboard, but the Territories are still waiting for action on the recommendation made by the Science Council of Canada in 1977 to establish one. The Federal Government does not give enough support to the scientific and technological activity of people who live in the Northwest Territories. There are two other features of the situation: the population's apparent lack of interest in the possibilities

of science and technology, and the gap between scientific knowledge and traditional knowledge. With regard to this last point, Mr. Janes stressed that bridges ought to be built between scientific knowledge and the traditional store of learning of the Native Peoples. The creation of the Science Institute of the Northwest Territories could form the first stage of this approach. In its studies the Institute has continually reaffirmed the need to develop both teaching and scientific and technological research which will be thoroughly rooted in the North. And it is with this sort of objective in mind that it has called upon the Federal Government to delegate responsibility for the research centres at Inuvik, Igloolik and Iqaluit and has proposed that residents of the Northwest Territories should be invited to sit on the proposed Canadian Polar Research Commission. In the immediate future, Mr. Janes said, the Science Institute of the Northwest Territories will encourage interuniversity cooperation to improve service to the population of the North, and that it will also attempt to become involved in the National Research Council's program of assistance to industrial research; it will also work to set up a foundation for funding northern research and to create a corporation for the development of applied research in science and technology. He felt that all such actions, if they could be accomplished, would greatly assist the economic and social development of the residents of the Northwest Territories.

Next, Mr. Arne Semb-Johansson, of the Department of Biochemistry of the University of Oslo, described the challenges facing northern regions in taking the Svalbard Islands as his example. The reason people are going to these northern regions in our time is to discover and extract oil and natural gas, and to establish military bases. The Svalbard Islands are a special case, because an international treaty has placed them under the jurisdiction of Norway, although they remain open to the people and organizations of other States. The Soviet Union and Norway have accordingly initiated economic activity in the islands that can be regarded as permanent. These activities can, however, have an impact on the ecology of these regions, and scientific research programs are addressing the problem. Mr. Semb-Johansson gave examples of research into the possible causes of the decline or displacement of certain species of birds, fish or marine mammals. He pointed out that Norway had been the beneficiary of a project sponsored by Unesco as part of its Man and the Biosphere Program, which had made it possible to study the special situation of the reindeer which were shifting their range in the northern regions of the country. He hoped that similar projects could be launched in Norway in future. Mr. Semb-Johansson ended by saying that in the past, human beings had used nature for their own survival, and that today they must still use it, but now so that nature itself can survive.

MESSAGE FROM INDIAN AND NORTHERN AFFAIRS CANADA

**Jacques Gérin, Associate Deputy Minister,
Indian and Northern Affairs Canada**

Mr. Jacques Gérin, Associate Deputy Minister in the federal Department of Indian and Northern Affairs, spoke to participants at a dinner hosted by the Ministry. Mr. Gérin stressed the importance of cultural diversity in Canadian life. He assured the members of the Canadian Commission for Unesco that the federal government will listen carefully to any recommendations the Commission may make. He went on to speak about the constitutional developments in the Northwest Territories and the federal government's firm intention to grant the territorial government increasingly broad responsibility.

He noted that ten years ago responsibilities for education, housing and social services were transferred to the territorial governments, and that a year ago the Government of the Northwest Territories took control of the forestry programs. The federal government is in the final stages of transferring fisheries and highways, and the scientific resource centres to the territorial government. The Canadian government has moved from transfers of programs that are strictly social to transferring the levers of economic development, such as infrastructure, transportation, energy and responsibility for the management of oilfield development and extraction programs.

Mr. Gérin then went on to emphasize that the economy of the North is still very much dependent on the world at large and, in this situation, it is appropriate to have agreements between the territorial governments and the federal government. He also indicated that the settlement of native land claims is still a very important question:

> *"The settlement of these claims is an act of justice -- of fairness -- of clarifying definitively, and by conscious and deliberate mutual consent, of those aboriginal land rights that have not been dealt with by treaty. Claims settlement is fundamental to the survival and cultural development of aboriginal peoples. This action opens up for them opportunities to participate in society and manage their own affairs. And it is an instrument of development for all northerners, because it clarifies ownership and rights and provides a solid base for economic activity by native peoples."*

By acting in this way, said Mr. Gérin, Canada is once again affirming its sovereignty in the North. It is also doing this through its defence policy and its desire to cooperate with the other circumpolar states. Mr. Gérin stated that Canada was very happy to welcome the headquarters for the Inuit Circumpolar Conference, and that the federal government intends to encourage scientific research in the North and in this way help to form a genuine northern expertise that will draw on the traditional knowledge of the Native Peoples. He ended his speech by stating that in the next ten years the people of the North themselves will undoubtedly shape the changes that will affect them.

SEMINARS ORGANIZED BY THE SUB-COMMISSIONS AND ADVISORY COMMITTEES OF THE CANADIAN COMMISSION FOR UNESCO

Four seminars were held simultaneously: the first dealt with Unesco and Education; the second with Women of the North; the third with Culture and Communications in the North; and the fourth with Responding to Climatic Change in the North.

Unesco and Education

In the seminar on Unesco and education the resource persons were Mr. Aipili Kenuajuak, Principal with the Povungnituk School Board, and Mr. Tim Borlase, of the Labrador East School Board. The discussion covered the struggle against colonialism, the tendency of provincial governments to act in an oppressive manner and the political will required to overcome these obstacles. The seminar then went on to consider the question of maintaining a balance between the cultural identity of the populations concerned and the need to be able to act in today's world with due regard for international dimensions as well as national realities. On the subject of illiteracy it was emphasized that there had to be a diversity of approaches and that different types of action must be undertaken.

Women of the North

Panelists in the seminar on Women of the North were Mrs. Katherine Peterson, President of the Northwest Territories Advisory Council on the Status of Women, Mrs. Marie Oviluq, Vice-President of the Inuit Women's Association and Mrs. Rosa Wright, President of the Northwest Territories Native Women's Association. Mrs. Kathleen Cross, Positive Employment Officer in the Government of the Yukon Territory, acted as resource person. The discussion centred on problems encountered by women in their various activities, their participation in development, the need to maintain the particular values of the native populations and to respect their specific character, while recognizing the needs which women may feel, for example, with respect to day-care centres and social action on spousal assault or alcoholosm. Reference was also made to the important role played by education in enabling women to achieve their potential.

Culture and Communications

In the seminar on culture and communications in the North, Mrs. Rosemarie Kuptana, President of the Inuit Broadcasting Corporation, Mr. Ghislain Picard, Director-General of the Société de Communication Atikamekw-Montagnais and Mr. Louis-Jacques Dorais, Professor in the Department of Anthropology of Laval University, each presented their points of view on this topic. In general, it can be concluded from this seminar that in the last few years the members of native communities have taken on the task of designing, producing and even, on some occasions, broadcasting radio programs of particular interest to themselves. Everybody sees this as real progress, in comparison with the former state of affairs: on the one hand, people can listen to programs which are much better adapted to their needs and, on the other, the presence and active participation of Native Peoples enables them to broadcast their own analyses and also gives them the opportunity to do this in their respective languages. While there has been progress, Professor Louis-Jacques Dorais is still sceptical about the future of the

native languages. He feels that the bilingualism prevailing in practically all the native communities of Canada is likely to make the use of the native languages less and less necessary as the younger generations come to have an increasingly good command of English. The only way of avoiding this melancholic prospect might be, said Professor Dorais, to make sure that these languages are used not only in school and on radio and television, but also, and principally, in all walks of public life.

Responding to Climatic Change in the North

Panelists were Mr. Barrie Maxwell, Head of the Arctic Climatology Division of Environment Canada, Mr. Henrik Wallgren, of the University of Helsinki, Finland and Mr. J.W. Bourque, Assistant Deputy Minister in the Department of Renewable Resources of the Government of the Northwest Territories. Discussion covered global climatic changes since the last glaciation and their impact on the spatial distribution of northern ecosystems. There was also discussion of current trends in climatic change. As temperatures are expected to rise, northern development projects should allow for this factor. What is certain is that all human activity in the Arctic will necessarily be influenced by this phenomenon.

CIRCUMPOLAR CHALLENGE

Mrs. Mary Simon, President of the Inuit Circumpolar Conference, highlighted the importance of governmental decisions in northern regions and the almost total absence of the native cultures from the decision-making process. Decision-makers, both at the international and the domestic levels, only very rarely pay attention to these native cultures, and if this concern is not made a priority, the native populations will probably be purely and simply assimilated within a fairly short space of time. She pointed out that the culture of the Native Peoples should be a factor in the processes of education and communication, but she added that it should also be considered in connection with the land and its resources. In view of the profound relationship which the native communities have with the land and of their dependence upon it, it was impossible, said Mrs. Simon, to separate the protection of the culture of Native Peoples from environmental protection. She emphasized the fact that international conventions, and domestic laws and policies, generally obscure this dimension -- which is vital for Native Peoples.

She therefore proposed that, in future, culture should be integrated into decision-making, and that when the Arctic is being discussed, account should always be taken of the need to protect the Native Peoples and their rights and aspirations. This frame of reference can be used in a number of specific fields: law of the sea, environment, protection of species, militarization, international and intergovernmental free trade agreements, economic development, etc. The best way of ensuring that such a frame of reference will be used, said Mrs. Simon, is to allow the people who are most concerned to participate in decision-making.

Mrs. Simon also emphasized that the fundamental rights of native peoples should be recognized both in international and in domestic law. She gave as an example the current debates on this subject which are occasioned by Convention No. 107, adopted by the International Labour Organization, and in the Working Group on Native Peoples created by the United Nations. In conclusion, she expressed the hope that governments will support the steps taken by native groups with regard to these issues, and she emphasized the importance of getting communities involved at the local level.

VISIT TO THE RAE-EDZO DENE COMMUNITY

History of the Dogrib

Mr. Henry Zoe, a member of the Government of the Northwest Territories, gave a talk on the history and culture of the Dogrib, one of the groups which make up the Dene nation. He went back to the origins of his people, and the crossing made by their ancestors from Asia to America about 10,000 years ago. The newcomers spread out from north to south, and this is why members of the same Athapaskan language family are still found today from Alaska to New Mexico. The Dogrib are part of this great family, and their hunting grounds have for a very long time extended from the Great Slave and the Great Bear Lakes up to the tundra. Mr. Zoe emphasized the strong link between his people's way of life and the land, its resources and the changes which come with the seasons. He pointed out that in this culture the land does not belong to anybody, and those who use it see themselves as managers who have to preserve its fragile balance.

The social organization of his people was traditionally founded on the extended family within which the relationships between individuals took the form of mutual cooperation. In this context high value was attached to the autonomy and independence of each individual.

Political organization was based on the leadership of those who had demonstrated great expertise in the business of daily living. These leaders did not exercize any coercive power; instead, they acted as wise men and moderators who sought to express the consensus worked out by the group concerned. Mr. Zoe indicated that there have been conflicts among the various native groups over the use of lands desired by more than one of them. But these conflicts were settled by treaties of peace and friendship, which were concluded by an oral contract. Economic organization was based on the renewable resources of the land; people used only the products which they needed in order to live. Within the family groups and among them sharing was the rule. As the Europeans gradually arrived, with their technology, the subsistence economy of the Dogrib underwent change, slow at first, and later far-reaching. The big companies wanted furs more than anything else, and the Dogrib, who had initially benefited from using the Europeans' tools, had to intensify their trapping so that they could continue to obtain such equipment. The end of the nineteenth century and the beginning of the twentieth saw the arrival of the missionaries, the gradual development of mining resources and finally the establishment of a sedentary way of life for the Native Peoples. In spite of these diverse influences the Dogrib, said Mr. Zoe, have still preserved their own identity.

With the new changes that resulted from the introduction of schools into communities where the populations continued to grow, the sixties and the seventies brought new ways of affirming this identity. Young, educated native leaders formed associations, took the question of their rights to the land to the courts, and made known, in solemn declarations, their determination to see their peoples at last recognized by the Government of Canada and the international community. This was their way of emphasizing that the process of decolonization had started in another part of the world besides Asia and Africa, and in a country which enjoyed an impeccable international reputation. During the royal commission of inquiry conducted by Judge Thomas Berger, the Dogrib, and other groups which make up the Dene nation, spoke at length of their conception of society and explained in detail the cultural and economic values from which it is derived. At that time, politicians were debating the possibility of according constitutional status to native rights and of giving the Native Peoples in the Northwest Territories an effective share of power and a series of specific guarantees for the preservation and development of their cultural identity.

While these debates were in progress the Native Peoples became more and more part of the territorial government -- today they constitute the majority of its members. At the end of his talk, Mr. Zoe emphasized that the Dogrib, like all the Dene, still feel very strongly that they are part of a community. Despite the existence of the market economy, he thinks that sharing among families is still the rule. But, he concluded, this way of living can be maintained only if specific agreements are made which contain legal guarantees that certain lands can be used for this purpose.

Conference, Theatre, Celebration

The Rae-Edzo community arranged a number of activities for a visit of participants to the annual meeting: they visited the Chief Jimmy Bruneau School, partook of a community lunch and traditional foods, saw performances of theatre and dance, as well as games, and heard speeches and spoke informally with the local people. The community leaders, elder Alexander Gon, Chief Joe Rabesca, and Chief Alexis Arrowmaker, told the visitors that the Dene had never given up their rights but had entered into treaties with the Crown's representatives. The treaties were intended to ensure peace and preserve their way of life. Moreover, the community leaders asserted the primordial importance of hunting and trapping for the economic survival of the population and the maintenance of their cultural identity. They then asked the Canadian Commission for Unesco and Unesco itself to support them in their efforts.

A theatrical performance was given by a company of young Inuit, dealing with the changes which their people experienced since the coming of the Europeans. During the rest of the afternoon, the opportunity was given to visit the community and to have quiet discussions with some of its members. On the occasion of a large community feast held in honour of the Canadian Commission for Unesco, the Dene made many expressions of good wishes to all the conference participants.

PRESENTATION OF ARTWORKS BY NATIVE ARTISTS

The Annual Meeting of the Canadian Commission for Unesco was invited to a luncheon offered by the Commissioner of the Northwest Territories. During this lunch, speeches were made by leading figures from the region, and two native artists, Mr. Dolphus Cadieux and Mr. David Ruben Piqtoukun, were honoured. On this occasion, Mr. Cadieux offered one of his works of art to the Director-General of Unesco, and Mr. Ruben honoured the Canadian Commission for Unesco with one of his works.

The creation of the Tundia (Towards a United Nations of Developing Indigenous Artists) Award was announced. The award will enable the exchange of artists between the North and other United Nations member states.

SUMMARY: MEMO TO UNESCO

Mr. Guy Bourgeault, the new President of the Canadian Commission for Unesco, summarized what he felt to be the essence of the message which the various native speakers had given to the persons attending this meeting. First of all, he pointed out that the culture of the Native Peoples appears to be based mainly on the community and not on the individual. This community approach, he pointed out, does have relevance to Unesco's concerns. He went on to say that this culture is primarily a way of life which is based on the use of the land and its renewable resources and goes beyond a strictly economic dimension. He recalled what all the Dene speakers had said about the treaties made with the Crown, and the fact that for them, these treaties are a recognition of their right to pursue their way of life in a context of peace and friendship with other citizens.

This culture also has a full spiritual dimension, Mr. Bourgeault added, the Native Peoples do not merely say that they are using the land and its resources, but also that they respect these things and seek to preserve their existence for their children and grandchildren. Finally, he noted, this culture is looking resolutely towards the future and is expressing its specific character in fields and on topics which are on the agenda of governments, institutions, and national and international research centres. In short, the entire series of themes which had been presented during the meeting fitted wonderfully well into the World Decade for Cultural Development.

At the end of the Thirtieth Annual Meeting of the Canadian Commission for Unesco, Mr. Christopher Stephens, Director of the Prince of Wales Northern Heritage Centre, and Mr. Edmund J. Duggan, an education specialist in the Department of Education of the Government of the Northwest Territories, presented a summary of the debates and discussions and the ideas expressed during the meeting.

"As program chairpersons, we took it upon ourselves to sum up the recommendations to this very special meeting. In our professional duties, one of us - Chris Stephens - is responsible for overseeing the interpretation of heritage in the Northwest Territories; the other - Ed Duggan - was until recently responsible for looking after school programs. Together, our subject biases are 'learning' and 'history'.

We will not try to discuss all the recommendations coming from the four plenary sessions. Nevertheless, there are several ideas and thoughts which have been expressed, that are worth mentioning here. We would like to begin with one idea, which was aired by both Mr. Patterson, the Government Leader, and Mr. Arfwedson, the Unesco representative, at the beginning of this meeting. It is this: northern countries and regions comprise a variety of cultures with a multiplicity of beliefs and traditions. In order to assure the people of these cultures both a present and future place as defined by themselves, there is a need to recognize their traditional beliefs and skills in developing cultural, educational and scientific programs which are based on this knowledge.

The United Nations World Decade for Cultural Development is a period of time set aside to document and establish the unique contributions to be made to global development strategies by those peoples whose traditional knowledge may be the saving factor in managing and coping with future global changes and potential disasters.

Amidst indigenous cultures, there are special groups - children, women, artists and elders - the identity of which are integral to the future survival and contribution of these cultures. So, to begin with, their concerns must be addressed.

In most non-western cultures, elders are the memories, the mythologies, and consequently, the true guides to a balanced and continued existence. Elders offer a wisdom which is too scarce and valuable a resource to squander. In light of some recent cultural tragedies - gradual erosion and loss of language, values and most important, identity - there is a real need, now, to draw on this collective wisdom. A true leadership role for elders around the world must be created.

Children are beacons to new opportunities. They are the discoverers of the obvious and the true tests for life's experiments. Listening and responding to their needs is their helping hand to negogiating future hurdles and life's crises - whether it be by new teaching methods, developing mixed languages, or just operating with a plain open-mindedness.

Women, as a specific group, are advocates of a moral conscience which urges us to take better stock of inequalities and social problems while striving for both peace and justice.

Artists retrieve meaning from visible chaos whether by literature, painting or sculpture. Without them, traditional knowledge would have one less vehicle for making itself apparent. Together, these four special groups are crucial to future discovery and exploration.

It is true that our understanding of the critical ingredients and make-up of the traditions which lie at the root of a culture, and this especially applies to the North, is still limited. The data and experience base require enriching. We make recommendations on situations - take, for example, education and the prerequisites for learning - without knowing completely what the cultural requirements are. We are at a stage in the north where certain contributions from local communities are required to provide appropriate guidelines concerning teacher education, special training needs and special schools. At the root of fair decision-making lies the recognition and use of indigenous languages. Language preservation is mandatory and standardization is imperative.

Wholesome livelihood is a prerequisite to learning. Respect for the land and its resources is empowered by an understanding of the past as well as control over future land and resource management. It is important to remember that the land, water and rocks of the North are the real historic sites of northern peoples, the base for renewable resources, the promise for energy development, and a clear identity link from past to future. The North's heritage is its main foundation to prosperity. The ownership of this land base is essential for northern growth.

Technology is no answer to growth unless it can be adapted to both the wants and needs of geographically remote communities evolving in a northern cultural setting. So northern building designs and electrical, mechanical system plans are developed for northern environments not solely to meet the constraints of a cold weather situation but also as a reflection of a culture's perceived and projected social and geographic needs.

"Sciencing" is the pursuit by northerners in exploring and identifying relationships between life and land. The ability to do this has often been impaired by a lack of science resource bases in the North. In the Northwest Territories this has now been rectified. More recently, science has been inserted into schools and communities and has emerged in museums. Its value lies not in being a subject, but as a way of viewing things - something enhanced considerably by indigenous cultural techniques, methods and observations tried and tested successfully over generations.

In conclusion, the following preliminary recommendations and summary statements have arisen at this meeting:

1. There is unanimous agreement that northern cultures can and should make a substantial contribution to the Unesco plan for a World Decade for Cultural Development. These contributions would be in the area of education, language, heritage, resource management,

science and technology, and on the subjects of an elders' council, artists' exchange, children's village and women's equality.

2. Unique cultural learning will increasingly depend on community based and local level involvement in teaching, language preservation and special schooling: this as a balance to imposed and highly structured multicultural systems.

3. Recognition of indigenous languages and legislation to guarantee their survival is necessary for maintenance of a traditional knowledge base. Language standardization may be a partial solution to language loss.

4. Historic resources are the geographies of not just physical areas, but of cultural minds. The transmitted experiences and traditions linked to respect for the land and its resources are the real treasures of heritage.

5. Sustainable yield is a sign of a measured conservation strategy. Land claims and ownership are a step towards future resource management to meet this.

6. Sciencing in the north is a broad exploration drawing on traditional wisdom to solve current problems. Technologies are a balance of physical environment and social need.

7. International elders' councils promise a shared wisdom in allaying non-specific or general cultural tragedies and creating new models for decision-making and planning.

8. Artists exchanges between countries will produce a map of images which interpret and present meaning significant to all cultural needs.

9. An international children's village will provide for an enriched global identity and provide direction for the adults of the future.

10. Provision should be made, once and for all, to recognize women as a major contributor to this planet's future. True cultural strength will come only from equality."

Resolution

Following debate of the report of the plenary session, the Annual Meeting adopted the following resolution (original French):

"Further to interventions by the Native Peoples of Canada in the face of the threat to these peoples represented by current action in Europe as regards to fur trade; and

Recognizing that hunting, fishing and trapping are vital to the existence, survival and culture of the Inuit, Dene and Metis; and

Considering also that these indications of their concerns for an endangered way of life constitute an expression of self-determination and the right to live in accordance with their own values.

The Canadian Commission for Unesco expresses its support for the Native Peoples of Canada in their demands relating to activities that are vital to their culture and way of life, and notes that this way of life respects the environment."

It was requested that the Executive Committee of the Canadian Commission for Unesco convey this resolution to the Canadian Government and to Unesco. Members further requested

that activities to help northern indigenous peoples be included in the program of the World Decade for Cultural Development.

On behalf of the membership, Professor Alan Thomas paid tribute to Dr. J.M. Harrison, who terminates a four-year term of office as President of the Commission.

Mr. Jim Harrison, the outgoing President of the Canadian Commission for Unesco, gave the closing speech. He thanked all the participants, and particularly those invited from other countries, congratulated the organizers of the theme conferences, the personnel of the Commission, and the interpreters. He concluded by saying that the meeting was the best kind of evidence of what Unesco can achieve.

Rapporteur: Alain Bissonnette
Member of la Commission des droits de la personne du Québec

RAPPORT

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Thème : "Perspectives circumpolaires - Mémoire à l'Unesco :
Évolution du Nord : la prochaine décennie

SÉANCE INAUGURALE

Lors de sa séance inaugurale, le président de la Commission canadienne pour l'Unesco, M. Jim Harrison, a expliqué pourquoi cette assemblée se tenait dans la capitale administrative des Territoires du Nord-Ouest :

> *"Nous avons besoin d'une perspective nordique. Nous avons besoin d'un réseau de chercheurs qui soient familiers avec cette perspective. Pour nous, cela est très important. Et c'est pourquoi nous nous sommes réunis ici même. Nous voulons que notre rapport qui sera présenté à l'Unesco, soit imprégné de cette perspective, qu'il s'agisse d'éducation, de science ou de culture. C'est également avec cet objectif en tête que les organisateurs du programme de l'Assemblée ont été choisis : ils sont tous résidents des Territoires du Nord-Ouest, ils connaissent leur milieu et ils ont été à même de choisir les sujets les plus pertinents. Nous les en remercions".*

Après la présentation des invités et l'adoption du procès-verbal de l'Assemblée annuelle de 1987, la nouvelle Secrétaire générale de la Commission, Mme Francine Fournier, a présenté le rapport annuel 1987-1988. Elle a particulièrement souligné les efforts de la Commission canadienne pour l'Unesco visant à coordonner les programmes de l'Organisation et ce, en ayant toujours pour objectif fondamental de mettre les esprits et les coeurs au service de la paix, de la justice et des droits de la personne grâce à l'éducation, la science, la communication et la culture. Mme Fournier a également rappelé qu'alors que l'on célèbre le quarantième anniversaire de l'adoption par les Nations Unies de la Déclaration universelle des droits de l'Homme, les droits de la personne sont plus que jamais au coeur même des activités de l'Unesco. Après avoir dressé la liste des activités concrètes dans lesquelles la Commission canadienne pour l'Unesco s'est engagée pendant l'année qui vient de s'écouler, elle a indiqué que, dans la perspective des actions à mener à moyen terme, le principal défi auquel fait face l'Organisation, est de maintenir son rôle de catalyseur d'idées et d'énergies.

La présentation du programme de l'Assemblée ayant été faite, M. Guy Bourgeault, alors vice-président de la Commission canadienne pour l'Unesco, a lu le message que M. Jean Drapeau, Ambassadeur et Délégué permanent du Canada auprès de l'Unesco, avait adressé à l'assemblée. Tout en traitant des aspects prosaïques de sa tâche et notamment de la somme de travail qu'elle exige bien que le Canada ne soit pas membre du Conseil exécutif de l'Unesco, M. Drapeau témoignait de façon éloquente de sa foi dans l'Organisation :

"L'Unesco facilitera la compréhension entre les peuples. Elle pacifiera une humanité renouvelée. Et c'est avec les meilleures armes, qu'elle prépare la paix; avec les armes pacifistes que sont l'éducation, la science, la culture et lc communication".

Suite aux bons voeux de succès adressés par M. Drapeau à cette assemblée, le représentant du Directeur général de l'Unesco, M. Anders Arfwedson, a prononcé une allocution où il a notamment souligné la pluralité des cultures dans notre monde d'aujourd'hui de même que l'importance de l'affirmation de l'identité culturelle :

"Il ne peut y avoir un vrai développement, sans tenir compte de la culture".

Il a précisé que cette assemblée avait lieu au moment opportun puisqu'à Paris, on se préparait à prendre des décisions concernant le futur programme de l'Unesco.

Il a, par ailleurs, rappelé l'aide que l'Unesco a apportée, lors des dernières années, à des projets de recherche ou de publication concernant les régions circumpolaires. En agissant de la sorte, l'Unesco désire contribuer à la connaissance des cultures du monde. À ses yeux, cette préoccupation s'inscrit bien dans la problématique mise en relief par la Décennie mondiale du développement culturel. Cette dernière visant, entre autres objectifs, la revalorisation de la notion de développement culturel et, l'affirmation de l'identité culturelle :

"Les progrès économiques et technologiques réalisés depuis 1945, n'ont pas eu d'équivalent dans le domaine culturel. Il faut même prendre acte du fait que bon nombre de projets ont fait faillite dans le Tiers-Monde, parce que, justement, on n'a pas suffisamment accordé d'importance aux aspects sociaux et culturels en présence; ces projets allaient malheureusement à l'encontre des valeurs des populations concernées".

M. Arfwedson a indiqué que l'Unesco veut traduire ces objectifs dans des actions concrètes et qu'elle établira une stratégie à cet effet dans le cadre de la Décennie. Il s'est dit heureux de constater que la Commission canadienne pour l'Unesco s'intéresse activement à cette Décennie pour le développement culturel et qu'elle créera d'ici peu un Comité national de la Décennie.

Dernier conférencier à prendre la parole lors de cette séance inaugurale M. Dennis Patterson, Chef du Gouvernement des Territoires du Nord-Ouest, a, d'entrée de jeu, déclaré que les habitants de ces Territoires sont uniques et qu'ils ont une contribution originale à offrir au Canada et au monde entier. Il a indiqué qu'à certains égards, il est permis de comparer la situation politique qui règne dans ces Territoires avec celle des pays du Tiers-Monde puisque la région du Nord passe progressivement d'un statut colonial à plus d'autonomie. C'est d'ailleurs l'un des objectifs bien connu du présent gouvernement des Territoires du Nord-Ouest. Chose remarquable, la politique s'y pratique sans partis contrairement aux usages en cours ailleurs en Occident. Selon la tradition autochtone, les décisions y sont prises par consensus.

M. Patterson a particulièrement insisté sur la qualité de vie qui caractérise les Territoires du Nord-Ouest, en matière sociale et environnementale. On y retrouve, a-t-il dit, une atmosphère de paix et d'acceptation de la diversité culturelle autant chez les Dénés que chez les Inuit.

Seule région au Canada où les autochtones sont majoritaires, les Territoires du Nord-Ouest doivent obtenir un plus grand pouvoir décisionnel afin d'orienter le développement de la région selon les volontés et les besoins des populations qui y vivent. En affirmant cette idée, M. Patterson a souligné qu'il ne s'agissait pas là d'une opposition, mais bel et bien de la manifestation d'une attitude responsable. Il y va, non seulement de la préservation de certaines espèces animales, a-t-il dit, mais surtout du mode de vie des populations autochtones et du bien-être de la population en général. Les décisions doivent être prises, autant que possible, par les principaux intéressés. Le gouvernement des Territoires du Nord-Ouest, où les autochtones

sont représentés, est bien placé pour prendre des décisions qui préserveront le mode de vie traditionnel tout en s'appuyant sur l'utilisation des ressources renouvelables et en tirant profit de l'exploitation des ressources non-renouvelables. Ce même gouvernement appuie les autochtones dans leurs négociations avec le gouvernement fédéral en vue de la signature d'accords territoriaux leur garantissant un certain nombre de droits jugés par eux essentiels. M. Patterson a également indiqué que son gouvernement travaille de concert avec les associations autochtones et le ministère des Affaires extérieures afin de sensibiliser la communauté européenne notamment à l'importance de la trappe dans l'économie de la majorité des communautés autochtones des Territoires du Nord-Ouest.

Le chef du gouvernement des Territoires du Nord-Ouest a demandé à l'Unesco d'appuyer le développement culturel des divers groupes vivant dans cette région circumpolaire que ce soit en matière d'artisanat, de connaissances traditionnelles ou encore de protection et de développement de l'utilisation des langues autochtones. Il a dressé un bilan fort impressionnant des actions de son propre gouvernement dans ces divers domaines. Il a particulièrement signalé sa volonté d'adapter tout le système scolaire aux réalités culturelles des populations en cause. La formation d'enseignants autochtones que l'on doit notamment au Arctic College, a favorisé non seulement l'usage des langues autochtones dans l'enseignement mais également la traduction de bon nombre de concepts jusqu'alors mal perçus par les populations.

M. Patterson a également souligné les efforts de son gouvernement visant à assurer l'égalité entre les hommes et les femmes. Un plan quinquennal a été adopté à cet effet. M. Patterson a mentionné plus précisément qu'une loi, établissant un système de garderie, avait été adoptée et que diverses interventions étaient faites afin d'éliminer la violence conjugale.

En terminant son allocution, M. Patterson a insisté sur le fait que les populations vivant dans les Territoires du Nord-Ouest sont foncièrement attachées au maintien de la paix. Conscientes que l'uranium extrait de leur sous-sol a pu servir à la fabrication de la bombe atomique lors de la dernière guerre mondiale, elles ne veulent pas que cela se reproduise. Il a cité en exemple le travail, en matière de désarmement et de démilitarisation, accompli par une organisation internationale autochtone, la Conférence inuit du Cercle polaire.

Il a conclu en soumettant aux membres de la Commission canadienne pour l'Unesco les recommandations suivantes: 1) nommer quelques personnes habitant les Territoires du Nord-Ouest au sein du comité canadien pour la Décennie mondiale du développement culturel; 2) permettre à des artistes et à des aînés de participer à des échanges internationaux; 3) appuyer les efforts visant à faire déclarer les Territoires du Nord-Ouest, zone où tout armement nucléaire serait interdit; 4) appuyer la campagne de sensibilisation concernant les trappeurs autochtones; et, enfin, 5) travailler à faire décréter par les Nations Unies une année internationale consacrée à la prévention des abus de drogues.

La nouvelle secrétaire générale de la Commission canadienne pour l'Unesco, Mme Francine Fournier, en remerciant M. Patterson, a fait valoir que les aspirations des populations du Nord rejoignaient les objectifs de l'Unesco.

L'UNESCO ET LE CANADA DEPUIS LA DERNIÈRE CONFÉRENCE GÉNÉRALE

M. A.W.J. Robertson, directeur à la division des Affaires des Nations Unies du ministère des Affaires extérieures, et Mme Francine Fournier, secrétaire générale de la Commission canadienne pour l'Unesco, ont tour à tour traité des relations entre l'Unesco et le Canada depuis la dernière Conférence générale.

Dans son allocution, M. Robertson a souligné que l'attitude du ministère des Affaires extérieures vis-à-vis l'Unesco faisait partie de la position d'ensemble du Canada vis-à-vis le système des Nations Unies. Il a rappelé les difficultés financières rencontrées par l'Unesco et l'ONU à la suite des décisions prises par les États-Unis et le Royaume-Uni quant à leur participation. Malgré cette situation regrettable a-t-il dit, l'Unesco se trouve dans une meilleure position que bien d'autres organisations du même type. Il a également rappelé la position du Canada en ce qui a trait à l'élection du directeur général de l'Unesco lors de la dernière Conférence générale. D'abord favorable à la candidature de M. Sahabzada Yaqub-Khan du Pakistan, le Canada, après le retrait de celle-ci, a appuyé la candidature de M. Federico Mayor Zaragoza. M. Robertson a indiqué que M. Mayor avait été élu à la quasi unanimité puisque seulement deux pays se sont opposés à sa nomination. En terminant, il a mentionné qu'on vivait aussi au sein de la délégation canadienne auprès de l'Unesco et de la Commission canadienne pour l'Unesco, une ère de transition, puisque l'ambassadeur et son adjointe venaient tout juste d'entrer en fonction et que la Commission avait une nouvelle secrétaire générale en la personne de Mme Francine Fournier.

Pour sa part, Mme Fournier a informé l'assemblée des débats qui portent sur le Plan à moyen terme au sein du Conseil exécutif de l'Unesco. Elle a précisé qu'on en était encore à l'établissement des priorités en fonction desquelles le Plan serait ensuite élaboré. À ce sujet, elle a ajouté que les interventions canadiennes se faisaient de façon informelle, le Canada n'étant pas membre du Conseil exécutif. Jusqu'à présent, l'esquisse soumise par le directeur général au Conseil exécutif a été bien reçue, a-t-elle dit. Cependant, on a noté une certaine inquiétude à voir disparaître les quatorze Grands Programmes tels qu'ils existent jusqu'à maintenant au profit des cinq "axes" que sont l'éducation, les sciences naturelles, les sciences sociales, la culture et la communication. Selon Mme Fournier, l'aspect le plus novateur de l'esquisse présentée par le directeur général est sans aucun doute l'introduction de "projets mobilisateurs" dont le nombre est à déterminer. Il appartient au Conseil exécutif de faire des recommandations au directeur général sur l'esquisse soumise. Celui-ci, à partir de ces recommandations, procédera à la rédaction du projet de Plan à moyen terme qui sera présenté pour adoption à la Conférence générale de 1989. Elle a conclu que les membres du Conseil et du Secrétariat, faisaient un travail appréciable de rationalisation de l'action de l'Unesco.

La secrétaire générale de la Commission canadienne pour l'Unesco a, en outre, indiqué que le Canada serait l'hôte de la Huitième réunion des secrétaires généraux des commissions nationales de la région Europe, dont le Canada fait partie. Les principaux points à l'ordre du jour provisoire de cette réunion étaient les suivants: 1) le rôle et le fonctionnement des commissions nationales et les relations avec le Secrétariat; 2) la coopération scientifique; 3) la coopération en éducation: les études conjointes; 4) la coopération culturelle: la Décennie mondiale du développement culturel; et 5) le Troisième plan à moyen terme. En terminant, Mme Fournier a informé l'assemblée que la Commission canadienne pour l'Unesco procédait à l'établissement d'un comité national de la Décennie mondiale du développement culturel. Ce comité sera formé d'environ 25 personnalités canadiennes.

ÉVOLUTION DU NORD : LA PROCHAINE DÉCENNIE

Le Commissaire des Territoires du Nord-Ouest, M. John Parker, a brossé un tableau historique de l'évolution de cette région. Il a fait état de la faible densité de population de la région qui constitue à ses yeux un fait d'une extrême importance. En effet, seulement 52 000 personnes vivent actuellement sur ce territoire aussi grand que l'Inde. Il a ensuite rappelé la présence immémoriale des peuples autochtones sur ces terres, la période de contact avec les Européens, l'achat par le Canada en 1867 de la Terre de Rupert qui avait appartenu jusque-là à la Compagnie de la Baie d'Hudson, la création des Territoires du Nord-Ouest, puis, à partir d'une portion de ceux-ci, la création des provinces de Saskatchewan et d'Alberta, la signature du Traité n^{o} 11 avec les Indiens de la région au moment où l'on a découvert du pétrole à Norman Wells, en 1921, et, enfin, l'évolution constitutionnelle toujours en cours de ce territoire qui, ne constituant pas une province, relève de la juridiction fédérale. À son avis, en vertu des pouvoirs dévolus par le gouvernement fédéral au gouvernement territorial, de la composition de ce dernier gouvernement, où l'on compte vingt-deux membres dont la majorité sont d'origine autochtone, et de la composition du comité exécutif de ce gouvernement, où tous les membres sont dorénavant des représentants élus, il est permis d'affirmer qu'il s'agit là d'un véritable gouvernement responsable. Dans ce contexte, la fonction de commissaire qui est la sienne correspond, toute proportion gardée, à celle d'un lieutenant-gouverneur.

La démocratisation de l'éducation

En présentant chacun des participants à ce séminaire, M. Guy Bourgeault a indiqué à l'assemblée que quatre axes avaient été identifiés au cour de la phase préparatoire à ce séminaire. Il s'agit de l'accès à la connaissance, l'éducation permanente et la vie active, le rôle éthique, social et culturel de l'éducation, et, enfin, le développement et les échanges de connaissances. En outre, le projet mobilisateur sur l'amélioration des connaissances des femmes en milieu rural, soumis aux États membres par le directeur général dans son esquisse de Plan à moyen terme du printemps 1988, a suscité l'intérêt des participants au séminaire.

Un premier conférencier, M. Joseph Handley, sous-ministre adjoint au ministère de l'Éducation du gouvernement des Territoires du Nord-Ouest, a décrit les caractéristiques de l'éducation telle qu'on la conçoit et la pratique dans cette région. Il a d'abord souligné que la situation n'est pas facile en raison non seulement de la diversité des populations et des langues en présence mais aussi de l'écart entre l'univers des jeunes d'aujourd'hui et celui de leurs parents ou grands-parents surtout en milieu autochtone. Il a remarqué que dans ce milieu, la grande importance accordée à la tradition suscitait un sentiment d'impuissance face aux changements. À son avis, le défi consiste à maintenir l'identité des jeunes autochtones tout en les préparant à l'avenir. La création, en 1980, d'un Comité spécial sur l'éducation a permis de discuter à fond de l'ensemble des besoins des populations à cet égard et des divers moyens permettant d'y répondre. Pour ce faire, des audiences publiques ont été tenues partout dans les Territoires. On a pu y apprendre que les communautés entendent exercer un droit de regard sur l'éducation qu'on dispense à leurs enfants. Elles souhaitent plus précisément que cette éducation maintienne les traditions et les langues autochtones tout en assurant à la jeunesse une excellente préparation au marché du travail contemporain. Des conseils seront bientôt créés de façon à assurer la participation des communautés à l'éducation des jeunes. M. Handley a aussi parlé brièvement du Arctic College et de l'importance de ses activités dans les Territoires du Nord-Ouest. En terminant son allocution, il a affirmé qu'il est, aujourd'hui, absolument essentiel que le gouvernement définisse, en matière d'éducation, les grandes orientations, mais qu'il permette aux communautés de jouer leur rôle dans la conception des programmes et dans leur réalisation.

La deuxième conférencière, Mme Cathy McGregor, responsable du programme des langues et cultures autochtones au ministère de l'Éducation des Territoires du Nord-Ouest, a expliqué le modèle utilisé afin de maintenir l'identité culturelle des peuples autochtones dans le processus éducatif. Il s'agit, en fait, d'une collaboration entre les communautés concernées et les enseignants: dans chaque région, un centre est créé où l'on dispense un enseignement de la langue traditionnelle de la communauté. Ceux qui y travaillent ont, en outre, comme tâche de veiller à ce que les cours dispensés par les enseignants au sein de l'école publique correspondent aux valeurs culturelles de la communauté. Un tel modèle suscite de nombreux échanges entre les parents et les enseignants et a pour effet que tous savent quand, comment et à partir de quel contenu, telle et telle matière est enseignée.

M. Mark Cleveland, président du Arctic College, a, pour sa part, témoigné de l'expérience de cette institution. Créée en vertu d'une loi territoriale vers la fin des années 60, elle avait pour but, au départ, d'offrir aux adultes des différentes communautés, des cours techniques, commerciaux ou de culture générale, à partir de Fort Smith. Au milieu des années 70, des cours visant à transmettre aux jeunes les connaissances traditionnelles autochtones notamment quant à l'utilisation des ressources renouvelables se sont ajoutés. Vers la fin de ces mêmes années, l'institution s'engagea, à la demande des principaux intéressés, dans un vaste processus de décentralisation permettant la création de plusieurs petits campus régionaux. Sur place, les employés du Arctic College travaillent avec l'aide des communautés à définir les besoins de celles-ci en matière de formation. On compte, à moyen terme, augmenter les programmes et peut-être chercher à spécialiser les différents campus, parce qu'il demeure extrêmement difficile d'offrir tout et partout. C'est avec une fierté évidente que M. Cleveland a annoncé à l'assemblée qu'au printemps précédent, des cours de première année universitaire avaient été offerts à Yellowknife.

Mme Alice Bolduc, directrice du Programme de formation des enseignants au Arctic College, a, quant à elle, informé l'assemblée des efforts qui sont déployés afin de former des enseignants bilingues, c'est-à-dire pouvant s'exprimer en anglais et dans une langue autochtone. Toute cette formation linguistique se donne au sein même des communautés autochtones a-t-elle dit. Des cours et des stages pratiques dans des classes placées sous la supervision des enseignants déjà en poste sont offerts. D'ici un an, a ajouté Mme Bolduc, le nouveau programme sera complété, et un certain nombre d'enseignants pourront travailler entièrement en utilisant et l'anglais et les langues autochtones. On pourra ainsi répondre à un souhait depuis longtemps exprimé par les communautés concernées.

M. Joe Enook, président du Conseil scolaire de la division de Baffin, a témoigné de l'attachement de sa communauté à sa langue et à sa culture et de son désir de les voir inscrites dans le projet éducatif. Depuis 1978, beaucoup d'efforts ont été fournis en ce sens et les résultats sont déjà perceptibles. Il a indiqué cependant qu'il souhaite que les programmes scolaires actuels soient encore mieux adaptés aux traditions, sans que la qualité en soit diminuée et de façon telle que les jeunes Inuit puissent maintenir leur identité tout en développant les mêmes compétences que les autres jeunes Canadiens.

M. Bent Krogh Petersen, haut fonctionnaire responsable de l'autonomie interne au Groënland, et M. Oscar Kawagley, du North Slope Higher Education Centre d'Alaska, ont informé l'assemblée des expériences menées chez eux dans ce même domaine de l'éducation. M. Petersen a évoqué l'évolution constitutionnelle du Groënland qui est, depuis quelques années, autonome par rapport au Danemark. Comme dans les Territoires du Nord-Ouest, l'éducation dans ce territoire se voit confrontée à plusieurs défis. La présence de deux langues et de deux cultures distinctes doit être prise en compte et l'ouverture au progrès assurée. Avec l'obtention de son statut autonome, le Groënland a également favorisé, dans le domaine de l'éducation, la prise de décisions au niveau local. C'est ainsi que les orientations fondamentales de l'éducation consistent à dispenser l'enseignement autant que possible dans la langue des communautés, à offrir des programmes qui répondent aux besoins des étudiants et qui, en outre, les incitent à

prendre une part active à leur propre éducation. Selon M. Petersen, il reste encore à régionaliser l'enseignement secondaire supérieur mais le train est assurément en marche.

M. Kawagley a informé l'assemblée que la problématique en Alaska était très proche de celle des Territoires du Nord-Ouest: là aussi on cherche à maintenir les traditions culturelles des populations autochtones en présence, tout en utilisant les meilleurs outils pédagogiques possibles. Le but visé est de permettre tant aux jeunes qu'aux adultes, de répondre à leurs besoins de formation dans un monde où l'influence de la société non autochtone est largement dominante.

La spécificité de la culture

Dans sa conférence, Mme Ethel Blondin-Townsend a donné des exemples concrets de moyens permettant de maintenir le caractère distinctif d'une culture. Ainsi a-t-elle fait état des efforts fournis par les comédiens de Pond Inlet afin de faire revivre l'histoire de leur peuple. Mme Blondin-Townsend s'est également rappelée diverses réflexions sur la nécessité de demeurer près de sa culture, dont lui ont fait part des Dénés. À la lumière de l'expérience dénée, il est facile de comprendre que l'éloignement de sa propre culture et l'incapacité qui s'ensuit de s'en inspirer dans ses gestes quotidiens et dans ses expressions isolent l'être humain et le rendent triste et désabusé. Le lien entre l'être humain et sa culture d'origine est si solide que même le processus de colonisation qu'ont subi les Autochtones en Amérique du Nord n'a pu les déposséder de leur identité culturelle. Les dirigeants politiques d'aujourd'hui sont, bien souvent, ceux qui, enfants, ont été éduqués dans les pensionnats, loin de leurs familles, sans pouvoir parler leur langue maternelle de façon quotidienne. Malgré ce fait, il se sont toujours souvenus de leur identité et ce sont eux qui, actuellement, luttent pour voir les droits des Autochtones, le maintien et le développement de leur langue et de leur culture reconnus dans les institutions publiques. Mme Blondin-Townsend a terminé son allocution en affirmant que, pour les membres d'un groupe, pouvoir maintenir leur spécificité culturelle constitue un droit de la personne, un droit qui devrait aller de soi dans une démocratie.

> *"Il faut être enraciné et profiter d'une identité. Ce lien entre l'individu et le groupe est essentiel. S'il relève d'un engagement personnel, d'abord, il doit aussi être favorisé par la société".*

Premier membre du panel à s'exprimer sur le même thème, M. George Barnaby, membre du Conseil d'administration de l'Institut culturel déné, a, pour sa part, témoigné du rapport privilégié maintenu par les Dénés avec le territoire et les diverses formes de vie qui s'y manifestent. À son avis, on ne peut maintenir l'identité des Dénés sans protéger ce territoire et la seule façon d'assurer cette protection, consiste à permettre aux premiers intéressés de prendre les décisions à cet égard.

M. Tommy Owlijoot, directeur exécutif de l'Institut culturel inuit, a également exprimé la nécessité de laisser aux principaux intéressés le soin de prendre les décisions qui les concernent, si l'on veut permettre le maintien et le développement de la culture inuit. M. Owlijoot a tenu des propos quelque peu amers au sujet des réalités auxquelles ont été confrontés les membres de sa communauté. Ils ont été déplacés, réinstallés dans une nouvelle communauté, et ainsi se sont vu privés de leur territoire de chasse. À son avis, la génération de ses parents n'a pu s'adapter au nouveau mode de vie et ce, a-t-il pris soin de préciser, à tous les niveaux, économique, social, et culturel. Les gens de sa génération ont, pour leur part, pu s'adapter grâce à la formation qu'ils ont reçue. Il leur appartient aujourd'hui d'assurer le développement culturel de leurs communautés. Pour cela, ils doivent pouvoir prendre les décisions, et mettre un terme à l'époque où les décideurs n'étaient pas les Inuit. Il a terminé son allocution en espérant recevoir de l'aide afin de poursuivre le travail déjà amorcé par l'Institut culturel inuit sur la langue

inuktitut et en demandant à ceux qui veulent contribuer au développement culturel des Inuit, de leur permettre d'être eux-mêmes leurs propres experts.

M. Robert MacQuarrie, un enseignant de l'École secondaire Sir John Franklin, ex-membre du gouvernement des Territoires du Nord-Ouest, a fait part à l'assemblée de son expérience personnelle. Arrivé à Yellowknife, il y a vingt-deux ans, il était plutôt perplexe lorsqu'il entendait les gens se définir par leur ethnicité. La vie en milieu déné lui a peu à peu fait prendre conscience de sa propre ethnicité et il a alors mieux saisi la menace qui pesait sur les Dénés. À son avis, la situation est meilleure aujourd'hui car les Autochtones sont très bien représentés au sein du Gouvernement des Territoires du Nord-Ouest.

Également membre du panel, Mme Roberta Bulmer de l'Association des Métis du local 55 de Yellowknife, a, pour sa part, témoigné de la situation particulière des membres de son groupe qui participent à la fois de la culture des Autochtones et de celles des Blancs. En raison de la dichotomie essentielle du groupe, le problème de l'appartenance culturelle se pose en termes particulièrement aigus, d'où le caractère primordial de l'éducation dans ce contexte.

M. Hendrick Lennert, directeur adjoint de la culture au sein de la section responsable de l'autonomie intérieure du Groënland, a informé l'assemblée que le mouvement qui a permis la réalisation de l'autonomie de ce territoire a pris sa source dans une lutte linguistique. En effet, menaçés de plus en plus par l'arrivée d'étrangers ne parlant pas leur langue, les Autochtones ont réclamé que leur langue, le groënlandais qui fait partie de la famille linguistique inuktituk, soit reconnue comme l'une des deux langues officielles, l'autre étant, bien sûr, le danois. Une fois l'autonomie réalisée, il a été permis de valoriser le groënlandais, non seulement au sein des communautés intéressées, mais dans l'ensemble du territoire et pour toute la population. Diverses institutions culturelles ont été mises sur pied afin de faciliter le développement culturel de ce territoire. On assiste actuellement, selon M. Lennert, à la création d'une nouvelle identité ethnique qui résulte de l'interaction des deux cultures. De plus, on a délibérément eu recours à la tradition orale lorsqu'on a voulu rédiger un livre relatant l'histoire du Groënland. En conclusion, M. Lennert a indiqué qu'au XX^{e} siècle, les Groënlandais constituent un seul peuple partageant les mêmes intérêts.

Mme Helvi Nuorgam-Poutasuo, professeur de langue saamique au département des études finno-ougriennes de l'Université d'Helsinki, a, pour sa part, traité de la situation de la langue et de la culture saamiques notamment en Finlande. Mme Nuorgam-Poutasuo a d'abord souligné que le saami ne constitue pas une langue officielle en Finlande. Elle a, en outre, rappelé que les Saamis se retrouvent dans quatre États différents et qu'ils sont à la merci des politiques décidées par les gouvernements respectifs. En Finlande, toutefois, le gouvernement a créé, en 1973, une délégation des Saamis, composée de vingt membres élus par la population saamie, chargée de veiller aux intérêts de ce groupe ethnique. Mme Nuorgam-Poutasuo a, enfin, parlé de la façon dont les Saamis sont identifiés en Finlande et des actions entreprises afin de préserver leur langue et leur culture, en insistant de façon particulière sur l'enseignement de la langue.

M. Nils Jernsletten, professeur à l'École des langues et littératures de l'Université de Tromsoe, a traité de la situation de ce même groupe ethnique en Norvège. Il a d'abord souligné que la politique d'assimilation qui a longtemps été celle de la Norvège à l'égard des Saamis, avait pris fin en 1959. À compter de ce moment, les Saamis ont exigé que leur langue et leur culture soient reconnues. Dès 1962, des cours de saami étaient offerts à l'Université d'Oslo et, depuis 1967, les enfants saamis peuvent étudier leur langue à l'école. Suite au litige qui a opposé les Saamis et le gouvernement norvégien au sujet d'un projet hydro-électrique devant être réalisé au sein de territoires ancestraux de ce groupe, des ententes ont été conclues par les parties ayant pour effet d'entraîner l'adoption d'une loi qui reconnaît les Saamis comme groupe ethnique distinct. Cette loi stipule en outre que l'État norvégien a des obligations envers cette minorité, dont celle de favoriser la préservation et le développement de sa culture. En dépit de ces progrès, M. Jernsletten a exprimé son inquiétude quant au sort de ce groupe. À son avis, les

Saamis devraient pouvoir, non seulement suivre des cours de langue saami, mais aussi étudier les autres matières dans leur langue. Si certaines communautés, où ils sont concentrés, sont actuellement très dynamiques, il s'interroge sur le point de savoir si elles pourront avoir suffisamment d'influence sur les groupes qui sont plus intégrés à la population majoritaire. M. Jernsletten s'inquiète de la possible assimilation des quelque dix mille Saamis qui parlent encore leur langue d'origine.

Enfin, M. Noël D. Broadbent, directeur du Centre des études arctiques de l'Université d'Umea, a analysé le rôle de la recherche notamment dans le domaine des sciences sociales, par rapport à la préservation de la spécificité culturelle des différents peuples. Selon lui, la notion d'identité culturelle s'applique à tous; aussi bien à un Anglais de Londres qu'à un Inuk du Grand Nord. Sans elle, l'être humain ne peut survivre. Il a rappelé que tous les précédents intervenants avaient particulièrement insisté, et avec raison, sur l'importance de la langue et de l'éducation dans le processus d'élaboration de l'identité culturelle. À son avis, les sciences sociales peuvent également apporter une contribution dans ce domaine. Il a notamment cité en exemple, l'utilisation à cet égard de l'archéologie et l'ethno-histoire en Afrique. Il a aussi signalé l'importance des études environnementales en donnant l'exemple de la catastrophe de Chernobyl qui a révélé combien les régions nordiques sont vulnérables et que les pertes sont en pareils cas de tous ordres, c'est-à-dire environnementales, mais aussi culturelles. C'est le cas des Saamis qui, en une nuit, ont dû faire face à la pire tragédie de leur histoire. Selon M. Broadbent, la recherche nordique doit privilégier une perspective multidisciplinaire et internationale. Il a insisté sur le rôle de l'Unesco dans ce domaine et félicité la Conférence inuit du Cercle polaire pour le projet de politique arctique qu'elle a adopté récemment et qui préconise une telle perspective. En terminant son allocution, M. Broadbent a indiqué que les centres de recherche qui pourraient abriter de tels projets de recherche multidisciplinaires et internationaux, ne manquent pas, mais que la science n'est qu'un outil, et que la volonté doit venir des hommes.

La science et la technologie dans le développement social et économique du Nord

M. Larry Elkin, sous-ministre au ministère des Travaux publics et de la voirie du gouvernement des Territoires du Nord-Ouest, a traité de la nécessaire adaptation de la technologie aux réalités du Nord. Les coûts de construction dans le Nord sont très élevés, de même que les coûts de production de l'énergie, a-t-il dit. Grâce à une expertise locale qui s'est développée avec l'aide notamment du gouvernement des Territoires du Nord-Ouest, et des consultations menées auprès des Autochtones, on a pu arriver, selon M. Elkin, à d'excellents résultats.

Mme Judy Bader, gestionnaire de district au service de la Corporation de l'Habitation du gouvernement des Territoires du Nord-Ouest, a, pour sa part, décrit les efforts fournis afin d'améliorer, avec l'aide de subventions gouvernementales, la qualité des constructions domiciliaires destinées aux communautés autochtones. Dans ce domaine plus qu'ailleurs, la consultation s'est avérée essentielle.

M. Nicolas Marach, directeur au ministère des Travaux publics et de la voirie du gouvernement des Territoires du Nord-Ouest, a, quant à lui, présenté et commenté des diapositives illustrant les réalisations architecturales récentes de différentes localités nordiques. Dans son travail de supervision à cet égard, le ministère tient particulièrement compte des six critères suivants: 1) la simplicité des formes correspondant à la simplicité des fonctions; 2) l'uniformité dans la construction de manière à éviter des frais supplémentaires; 3) la qualité des intérieurs, compte tenu du temps considérable passé dans les immeubles pendant les neuf mois d'hiver; 4) la participation des populations concernées à la main d'oeuvre et au

financement et la prise en compte des traditions architecturales; 5) la prise en compte des goûts et des besoins de la population; et 6) la prise en compte des conditions climatiques.

M. Robert R. Janes, directeur de l'Institut des Sciences des Territoires du Nord-Ouest, a, pour sa part, discuté des difficultés et des défis rencontrés par ceux qui veulent implanter dans cette région une véritable communauté scientifique dévouée à son milieu. M. Janes a, d'abord, décrit le contexte actuel. À son avis, on fait face à un manque de politique claire et précise en ce qui a trait à la recherche scientifique dans les régions nordiques. On ne retrouve pas la masse critique nécessaire pour y arriver; une université constituerait à cet égard un tremplin essentiel a-t-il dit. On attend toujours que la recommandation formulée dans ce but, en 1977, par le Conseil des Sciences du Canada soit mise en oeuvre. De plus, le gouvernement fédéral n'appuie pas suffisamment les activités scientifiques et technologiques réalisées par les résidents des Territoires du Nord-Ouest. Deux derniers éléments contextuels ont été signalés: le peu d'intérêt que semble accorder la population aux possibilités des sciences et de la technologie et l'écart entre la connaissance scientifique et le savoir traditionnel. M. Janes a insisté sur la nécessité d'établir des ponts entre connaissance scientifique et savoir traditionnel. La création de l'Institut des Sciences des Territoires du Nord-Ouest constitue en cela une étape importante. Dans les études qu'il a entreprises, l'Institut a toujours réaffirmé la nécessité de développer des activités d'enseignement et de recherche scientifique et technologique qui soient pertinentes au milieu nordique. Et c'est avec un tel objectif en tête, qu'il a réclamé du gouvernement fédéral la dévolution au gouvernement territorial des responsabilités des centres de recherche d'Inuvik, Igloolik et Iqaluit et proposé que des résidents des Territoires du Nord-Ouest soient invités à siéger au sein de l'éventuelle Commission canadienne pour la recherche polaire. Quant à l'avenir immédiat, M. Janes a signalé que l'Institut des Sciences des Territoires du Nord-Ouest favorisait la collaboration entre les universités afin d'améliorer les services offerts à la population nordique, qu'il cherchait à s'engager dans le programme d'aide à la recherche industrielle mis sur pied par le Conseil national de recherches Canada. On envisage également, a-t-il dit, la création d'une fondation vouée au financement de la recherche nordique et la constitution d'une corporation qui veillera à développer la recherche appliquée en matière de science et de technologie. À son avis, tous ces projets, s'ils se réalisaient, contribueraient au développement social et économique des résidents des Territoires du Nord-Ouest.

M. Arne Semb-Johansson, du département de biochimie de l'Université d'Oslo, a exposé le cas des îles Svalbard. Il a souligné que si les hommes se rendent aujourd'hui dans ces régions nordiques, c'est afin d'y découvrir et d'y exploiter le pétrole et le gaz naturel et afin d'y implanter des bases militaires. Le cas des îles Svalbard est particulier, puisqu'en vertu d'un traité international, elles relèvent de la juridiction de la Norvège, tout en demeurant ouvertes aux habitants et institutions des autres États. C'est ainsi que l'Union soviétique y a entrepris des activités d'ordre économique qui ont un caractère de quasi-permanence. Ces activités peuvent cependant avoir des répercussions sur l'écologie de ces régions. La recherche scientifique s'intéresse à ce problème. M. Semb-Johansson a donné des exemples de recherches dont le but était de déterminer les causes du déclin ou du déplacement de certaines espèces d'oiseaux, de poissons ou de mammifères marins. Il a rappelé que la Norvège a bénéficié d'un projet parrainé par l'Unesco dans le cadre de son programme "L'Homme et la Biosphère" et qu'on a pu ainsi étudier le déplacement des rennes dans les régions nordiques de ce pays. Il souhaite que d'autres projets de ce genre puissent être mis en oeuvre en Norvège.
M. Semb-Johansson a conclu son allocution en affirmant que l'homme s'était servi de la nature, dans le passé, afin d'assurer sa survie mais qu'aujourd'hui, il devait assurer en plus de sa survie celle de la nature elle-même.

MESSAGE DU MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADA

Jacques Gérin, sous-ministre associé au Ministère des Affaires indiennes et du Nord Canada

M. Jacques Gérin, à l'occasion du dîner qu'il offrait à l'assemblée, a rappelé, dans sa conférence l'importance de la diversité culturelle dans la vie canadienne, a assuré les membres de la Commission canadienne pour l'Unesco que le gouvernement fédéral écouterait avec attention les recommandations qu'elle pourrait lui faire. M. Gérin a ensuite parlé de l'évolution constitutionnelle des Territoires du Nord-Ouest et de la ferme intention du gouvernement fédéral d'accorder au gouvernement territorial de plus en plus de responsabilités.

Il a notamment rappelé qu'il y avait déjà dix ans que la responsabilité de l'éducation, du logement, et des services sociaux avait été remise aux gouvernements territoriaux et que l'an dernier, le gouvernement des Territoires du Nord-Ouest avait assumé le contrôle des programmes forestiers. Il a indiqué que le gouvernement fédéral procédait présentement au transfert des pêcheries, de la voierie et des centres de ressources scientifiques. C'est ainsi qu'après les programmes strictement sociaux ce sont les leviers du développement économique, tels l'infrastructure, le transport, l'énergie et la gestion des programmes d'exploitation et de développement pétroliers qui passent du gouvernement fédéral au gouvernement territorial, a-t-il ajouté.

M. Gérin a souligné que l'économie du Nord demeure largement tributaire des réalités extérieures à la région et que, dans ce contexte, des ententes entre les gouvernements territoriaux et le gouvernement fédéral sont nécessaires. Il a aussi indiqué combien le règlement des revendications territoriales des peuples autochtones demeure une question importante :

> *"Le règlement de ces renvendications est un acte de justice, d'équité, par lequel on clarifie pour toujours, au moyen d'un consentement mutuel conscient et délibéré, les droits des Autochtones à la propriété des terres qui n'ont pas fait l'objet d'un traité. Le règlement de ces revendications est essentiel à la survie et au développement culturel de ces populations. Ce procédé leur ouvre des possibilités de participer à la société et de gérer leurs propres affaires. En clarifiant la question des revendications territoriales, on fournit des assises solides pour les activités économiques des autochtones et on forge ainsi un instrument de développement pour tous les résidents du Nord".*

En agissant de la sorte, le Canada, selon M. Gérin, réaffirme sa souveraineté dans le Nord. Il le fait aussi par sa politique en matière de défense et par sa volonté de coopération avec les autres États circumpolaires. M. Gérin a tenu à dire combien le Canada était heureux d'accueillir sur son territoire le siège de la Conférence inuit du Cercle polaire. Le gouvernement fédéral, a-t-il dit, entend favoriser la recherche scientifique dans le Nord et ainsi contribuer à l'émergence d'une véritable compétence nordique fondée notamment sur les savoirs traditionnels des peuples autochtones. Il a conclu en affirmant que la prochaine décennie verrait sans doute les gens du Nord procéder eux-mêmes aux choix qui les concernent.

SÉMINAIRES ORGANISÉS PAR LES SOUS-COMMISSIONS ET COMITÉS CONSULTATIFS DE LA COMMISSION CANADIENNE POUR L'UNESCO

RAPPORT SUR LES SÉMINAIRES

Quatre séminaires eurent lieu simultanément sur les sujets suivants: l'Unesco et l'éducation; les femmes et le Nord; la culture et les communications dans le Nord; la réponse aux changements climatiques dans le Nord.

L'Unesco et l'éducation

Dans le séminaire portant sur l'Unesco et l'éducation, M. Aipili Kenuajuak, directeur du Comité d'école de Povungnituk, et M. Tim Borlase, du Conseil scolaire de l'Est du Labrador ont discuté de la lutte contre le colonialisme, des tendances oppressives des gouvernements provinciaux et de la volonté politique nécessaire pour surmonter ces obstacles. On a aussi abordé les questions de l'équilibre à maintenir entre l'identité culturelle des populations concernées et le besoin d'agir dans le monde moderne d'aujourd'hui en tenant compte des réalités nationales et internationales. Quant au problème de l'analphabétisme, on a souligné qu'il faut l'aborder selon plusieurs points de vue, que différents types d'actions doivent être entrepris à son sujet.

Les femmes du Nord

Mme Katherine Peterson, présidente du Conseil consultatif des Territoires du Nord-Ouest sur la situation de la femme, Mme Marie Uviluq, vice-présidente de l'Association des femmes inuit et Mme Rosa Wright, présidente de l'Association des femmes autochtones des Territoires du Nord-Ouest, ont participé à ce séminaire. Mme Kathleen Cross, responsable du programme d'action positive au gouvernement du Territoire du Yukon a agi comme personne-ressource. On a noté le rôle important des femmes dans leur communauté et on a discuté des problèmes rencontrés par celles-ci dans leurs multiples activités, de leur participation au développement, de l'importance pour elles d'avoir accès à un service de garderies et des interventions sociales en matière de violence conjugale ou d'alcoolisme. On a aussi insisté sur l'importance particulière de l'éducation dans l'épanouissement des femmes.

La culture et les communications

Dans le séminaire portant sur la culture et les communications dans le Nord, Mme Rosemarie Kuptana, présidente de la Société inuit de télédiffusion, M. Ghislain Picard, directeur général de la Société de Communication Atikamekw-Montagnais, et M. Louis-Jacques Dorais, professeur au département d'anthropologie de l'Université Laval, ont présenté, tour à tour, leurs points de vue. En général, on peut retenir de ce séminaire que les populations autochtones ont pris en charge, depuis quelques années, la conception, la réalisation et même, à certaines occasions, la diffusion d'émissions de radio les intéressant plus particulièrement. Tous y voient un réel progrès sur la situation qui prévalait auparavant. Cela permet aux populations d'entendre des émissions qui sont adaptées à leurs besoins, réalisées par eux et diffusées dans leur langue.

S'il reconnaît le progrès effectué, M. Louis-Jacques Dorais n'en demeure pas moins sceptique quant à l'avenir des langues autochtones. À son avis, le bilinguisme qui prévaut pratiquement dans toutes les communautés autochtones du Canada risque de rendre l'utilisation de ces langues de moins en moins nécessaire. La seule façon d'échapper à ce triste avenir, serait peut-être, selon M. Dorais, d'assurer l'usage de ces langues, non seulement à l'école, à la radio et à la télévision, mais également dans toutes les activités sociales et publiques.

Les changements climatiques dans le Nord : comment y répondre

Le dernier séminaire a porté sur les façons de répondre aux changements climatiques se produisant dans le Nord. M. Barrie Maxwell, responsable de la section de la climatologie des glaces au ministère fédéral de l'Environnement, M. Henrik Wallgren, de l'Université d'Helsinki de Finlande, et M. J.W. Bourque, sous-ministre adjoint au ministère des Ressources renouvelables du gouvernement des Territoires du Nord-Ouest, sont intervenus. On y a discuté des changements climatiques globaux survenus depuis la dernière glaciation et de leurs répercussions sur la répartition spatiale des écosystèmes dans le Nord. On a également discuté des tendances actuelles des changements climatiques; on peut prévoir qu'il y aura une hausse des températures, dont il faut tenir compte dans les projets de développement du Nord. Toutes les activités humaines dans l'Arctique seront nécessairement influencées par ce phénomène.

LE DÉFI CIRCUMPOLAIRE

Mme Mary Simon, présidente de la Conférence inuit du Cercle polaire a traité dans sa conférence de la façon dont les décisions gouvernementales sont prises dans les régions nordiques. On tient trop peu compte en général des cultures autochtones dans les décisions gouvernementales du Nord, a-t-elle dit. Elle a ajouté que ces cultures risquaient de disparaître à plus ou moins brève échéance à moins qu'on ne leur donne une place prioritaire dans le processus décisionnel gouvernemental. Elle a rappelé qu'il y a lieu de tenir compte de la culture des populations autochtones non seulement en matière d'éducation et de communication, mais également lorsque l'on traite du territoire et de ses ressources. Compte tenu du rapport profond qui existe entre les populations autochtones et le territoire on ne peut, selon Mme Simon, séparer la protection de la culture des Autochtones de celle de l'environnement. Elle a souligné que les conventions internationales, les lois et les politiques internes occultent généralement cette dimension essentielle pour les peuples autochtones.

Elle a proposé qu'à l'avenir, on se réfère à la culture dans le cadre des prises de décisions et que l'on tienne toujours compte, dès que l'on discute de l'Arctique, de la nécessité de protéger les peuples autochtones, leurs droits et leurs aspirations. Ce cadre de référence pourra être utilisé dans plusieurs domaines particuliers tels que le droit de la mer, l'environnement, la protection des espèces, la militarisation, les accords internationaux ou en matière de libre échange, de développement économique, etc. La meilleure façon de s'assurer qu'on y ait recours est, selon Mme Simon, de permettre aux principaux intéressés de participer aux décisions.

Mme Simon a souligné, en outre, qu'il est impératif de reconnaître les droits fondamentaux des peuples autochtones tant en droit international qu'en droit interne. Elle a cité en exemple les débats qui se poursuivent à cet égard autour de la Convention n^{O} 107 adoptée par l'Organisation internationale du Travail et au sein du Groupe de travail sur les populations autochtones créé par les Nations Unies. En terminant, elle a souhaité que les gouvernements appuient les initiatives prises par les groupes autochtones dans le cadre de cette problématique et elle a souligné l'importance de favoriser l'implication des communautés directement au niveau local.

VISITE À LA COMMUNAUTÉ DÉNÉE DE RAE-EDZ0

Histoire des Dogrib

M. Henry Zoe, membre du gouvernement des Territoires du Nord-Ouest, a fait un exposé sur l'histoire et la culture des Dogrib, l'un des groupes composant la nation dénée. Il a rappelé les origines de son peuple et la traversée d'Asie vers l'Amérique par leurs ancêtres il y a environ 10,000 ans. Ceux-ci se sont dispersés sur un vaste territoire s'étendant du Nord au Sud, ce qui explique que d'Alaska jusqu'au Nouveau-Mexique, l'on retrouve encore aujourd'hui des populations appartenant à une même famille linguistique: les Athapascans. Quant aux Dogrib, ils font partie de cette grande famille, et leurs territoires de chasse s'étendent, depuis des millénaires, entre les lacs des Esclaves et de l'Ours jusqu'à la toundra. M. Zoe a souligné combien le mode de vie traditionnel de son peuple était lié au territoire, à ses ressources et au rythme des saisons. Il a spécifié que, dans cette culture, la terre n'appartient à personne, et que les utilisateurs du territoire se définissent comme des gestionnaires devant protéger et perpétuer l'équilibre précaire qui y règne.

La famille élargie au sein de laquelle les relations établies entre les individus se caractérisaient par la coopération mutuelle a, de tout temps, constitué le fondement de l'organisation sociale de son peuple. Dans ce contexte, l'autonomie et l'indépendance de chaque individu étaient fortement valorisées.

La promotion au rang de chefs de certains membres de la communauté s'étant distingués par leur habileté, servait de noyau à l'organisation politique. Ces chefs n'exerçaient pas de pouvoir coercitif; ils agissaient plutôt comme des sages et des animateurs gouvernant par consensus. M. Zoe a indiqué que les conflits nés de la revendication d'un même territoire par plusieurs groupes étaient résolus par des traités de paix et d'amitié conclus verbalement.

Quant à l'organisation économique, elle se fondait sur l'utilisation des ressources renouvelables du territoire. Au sein des groupements familiaux et entre ceux-ci, le partage était de règle. Avec l'arrivée graduelle des Européens et de leur technologie, l'économie de subsistance des Dogrib a été peu à peu transformée. En effet, les grandes compagnies recherchant avant toute chose des fourrures, les Dogrib ont dû se livrer à une chasse de plus en plus intensive. Vers la fin du XIX^{e} siècle et le début du XX^{e}, on a assisté à la venue des missionnaires, qui, conjuguée à l'exploitation croissante des ressources minières, a contribué à la sédentarisation des Autochtones. Il est à noter enfin que l'apparition de nouvelles maladies apportées par les Blancs a eu sur certains groupes autochtones des résultats catastrophiques. Malgré ces diverses influences, les Dogrib, selon M. Zoe, ont toujours maintenu leur identité propre.

À la faveur des changements découlant de l'implantation des écoles dans des communautés de plus en plus populeuses, les années 1960-1970, ont fourni aux Dogrib de nouvelles façons d'affirmer leur identité culturelle. De jeunes leaders autochtones, scolarisés, ont formé des associations, porté devant les tribunaux la question de leurs droits territoriaux et affirmé dans des déclarations solennelles leur volonté de voir leurs peuples enfin reconnus par le gouvernement du Canada et par la communauté internationale. C'était leur façon de souligner que le processus de décolonisation était enclenché ailleurs qu'en Afrique et en Asie. Lors de la commission d'enquête royale présidée par le juge Thomas Berger, les Dogrib et les autres groupes composant la nation dénée, ont longuement défini leur projet de société et expliqué en détail sur quelles valeurs, culturelles et économiques, celui-ci se fondait. Au même moment, se déroulait un débat politique portant sur la question de reconnaître constitutionnellement les droits des Autochtones, de leur assurer au sein des Territoires du Nord-Ouest une participation effective au pouvoir et de leur donner une série de garanties particulières en rapport avec la préservation et le développement de leur identité culturelle.

Pendant ces années, les Autochtones se firent de plus en plus nombreux au sein de l'appareil gouvernemental territorial; ils en constituent, aujourd'hui, la majorité des membres. En terminant son exposé, M. Zoe a tenu à dire combien les Dogrib, comme tous les Dénés éprouvent encore un très vif sentiment communautaire. En effet, malgré l'économie de marché, le partage demeure de règle entre les groupes familiaux mais cette coutume ne pourra être préservée que dans la mesure où l'utilisation du territoire par les Autochtones est garantie juridiquement.

Conférences, théâtre et fête

La communauté de Rae-Edzo avait prévu diverses activités à l'intention des participants à l'Assemblée annuelle: visite de l'école "Chief Jimmy Bruneau", déjeuner communautaire, conférences, pièce de théâtre, rencontres informelles avec la communauté, jeux, danses et repas traditionnels. Les conférences prononcées par l'aîné Alexander Gon, le chef Joe Rabesca et le chef Alexis Arrowmaker ont porté sur le fait que les Dénés n'ont jamais cédé leurs droits mais plutôt conclu des traités avec les représentants de la Couronne. Ces traités avaient pour but d'assurer la paix entre les parties et de préserver leur mode de vie. De plus, les chefs ont fait état de l'importance primordiale de la chasse et de la trappe pour la survie économique de la population et le maintien de son identité culturelle. Ils ont ensuite demandé à la Commission canadienne pour l'Unesco et à l'Unesco elle-même de les appuyer dans leurs efforts.

La pièce de théâtre présentée par une troupe de jeunes Inuit illustrait les changements vécus par les Inuit depuis l'arrivée des Européens. À l'occasion de la grande fête communautaire à laquelle participait la population de plusieurs villages des environs, les messages transmis lors des discours ont été réitérés. Cette fête a été pour les participants l'occasion d'un contact chaleureux avec la culture dénée.

PRÉSENTATION D'OEUVRES D'ARTISTES AUTOCHTONES

Lors du déjeuner offert par le commissaire des Territoires du Nord-Ouest, quelques personnalités de la région ont pris la parole et deux artistes autochtones ont été honorés : Messieurs Dolphus Cadieux et David Ruben Piqtoukun. À cette occasion, M. Cadieux a offert une de ses oeuvres au directeur général de l'Unesco et M. Piqtoukun a fait de même à l'intention de la Commission canadienne pour l'Unesco.

On a alors anoncé la création du Prix Tundia du Canada (Towards a United Nations of Developing Indigenous Artists) visant à permettre l'échange d'artistes entre le Nord et d'autres états membres des Nations Unies.

SOMMAIRE DE LA RÉUNION : MÉMOIRE À L'UNESCO

M. Guy Bourgeault, nouveau président de la Commission canadienne pour l'Unesco, a dégagé ce qui lui semblait l'essentiel du message adressé par les divers intervenants autochtones aux participants de cette Assemblée. Il a d'abord signalé que la culture des peuples autochtones semble principalement axée sur la communauté, et non sur l'individu. Cette approche communautaire n'est d'ailleurs pas étrangère, a-t-il fait remarquer, aux préoccupations de l'Unesco. Il a ensuite indiqué que cette culture se caractérise avant tout par un mode de vie axé sur le rapport avec le territoire et ses ressources renouvelables, rapport qui va au delà de la dimension strictement économique. Il a rappelé à cet égard, ce que tous les intervenants dénés ont déclaré au sujet des traités conclus avec la Couronne et comment, pour eux, ces traités confirment la reconnaissance du droit à leur mode de vie dans un contexte de paix et d'amitié avec l'ensemble des citoyens canadiens.

Cette culture, a ajouté M. Bourgeault, comporte également une forte dimension spirituelle : les Autochtones ne font pas qu'"utiliser" le territoire et ses ressources, mais ils les respectent et cherchent à les préserver pour leurs enfants et leurs petits-enfants. Enfin, a-t-il dit, cette culture est résolument tournée vers l'avenir et exprime sa spécificité dans des domaines qui sont à l'ordre du jour des gouvernements, des institutions et des centres de recherche tant nationaux qu'internationaux. C'est ainsi que la thématique de l'Assemblée s'inscrit bien dans le cadre de la Décennie mondiale du développement culturel.

M. Christopher Stephens, directeur du Centre du patrimoine nordique Prince de Galles, et M. Edmund J. Duggan, spécialiste en éducation du ministère de l'Éducation du gouvernement des Territoires du Nord-Ouest, ont présenté à l'Assemblée le résumé qui suit des débats.

"En notre qualité de présidents du Comité de programme, nous avons pris l'initiative de résumer les recommandations de cette réunion. L'un de nous, Christopher Stephens, a pour profession de superviser l'interprétation du patrimoine des Territoires du Nord-Ouest. Edmund Duggan, pour sa part, était jusqu'à tout récemment chargé de veiller à l'élaboration des programmes scolaires. Nos sphères d'activité combinées sont donc l'apprentissage et l'histoire.

Nous ne chercherons pas à présenter en détail toutes les recommandations des quatre plénières. Nous pensons toutefois que plusieurs idées exprimées méritent d'être soulignées. La première, exposée par M. Patterson, le chef du gouvernement, et par M. Arfwedson, représentant de l'Unesco, au début de la réunion, est que les pays et les régions du Nord recèlent une diversité de cultures qui véhiculent une multiplicité de croyances et de traditions. Pour garantir aujourd'hui et demain aux populations de ces cultures une place qu'elles auront elles-mêmes définie, il faut reconnaître ces croyances et pratiques traditionnelles dans l'élaboration des programmes culturels, éducatifs et scientifiques qui reposent sur la connaissance traditionnelle.

La Décennie mondiale du développement culturel des Nations Unies constitue une période de réflexion devant permettre d'étudier et de définir les contributions uniques que peuvent apporter aux stratégies de développement mondial ces populations. Leur savoir traditionnel pourrait en effet être la clé de l'adaptation aux futurs changements et désastres susceptibles de se manifester à l'échelle mondiale.

Au sein des cultures autochtones existent des groupes spéciaux: les enfants, les femmes, les artistes et les personnes âgées dont l'identité est essentielle à la survie et à la contribution de ces cultures. Il y a donc lieu, dans une première étape, de s'intéresser à leur spécificité.

Dans la plupart des cultures non occidentales, les personnes âgées constituent la mémoire des coutumes et des mythologies et sont donc les véritables guides de l'équilibre et de la

continuité de l'existence. Elles détiennent une sagesse trop rare et trop précieuse pour être gaspillée. De récentes tragédies culturelles (érosion graduelle et perte de la langue, des valeurs et surtout de l'identité) montrent combien il est indispensable, dès maintenant, de faire appel à cette sagesse. Partout dans le monde, il faut donner aux personnes âgées un leadership réel.

Les enfants nous indiquent les nouvelles voies à suivre. Ils redécouvrent ce que nous tenions pour évident et le regard neuf qu'ils posent sur la vie leur donne la juste mesure des choses. Les écouter et répondre à leurs besoins, que ce soit au moyen de nouvelles méthodes pédagogiques, en élaborant des langages mixtes ou tout simplement en leur inculquant une ouverture d'esprit, est la façon de les mettre à contribution dans la résolution des futures tourmentes et crises de la vie.

Les femmes, comme groupe spécifique, sont la conscience morale qui nous pousse à mieux prendre connaissance des inégalités et des problèmes sociaux et à chercher à réaliser la paix et la justice.

Enfin, les artistes donnent un sens au chaos visible, que ce soit par le biais de la littérature, de la peinture ou de la sculpture. Sans eux, le savoir traditionnel serait moins transparent. Ensemble, ces quatre groupes sociaux sont essentiels à la découverte et à l'exploration de l'avenir.

Il est vrai que notre compréhension des éléments critiques et de la constitution des traditions qui forment les fondements d'une culture est encore limitée, tout particulièrement dans le Nord. Les données et les expériences doivent être enrichies. Nous formulons des recommandations, par exemple sur l'enseignement et les préalables de l'apprentissage, sans vraiment savoir ce que sont les besoins culturels. Nous en sommes à l'étape où il nous faut faire appel à certaines contributions des collectivités locales pour définir des orientations sensées dans les domaines de la formation des enseignants, de la détermination des besoins de formation spéciaux et de la mise sur pied d'écoles spécialisées. Mais pour que la prise de décisions soit juste et équitable, il est nécessaire de reconnaître et d'utiliser les langues autochtones. La préservation des langues est impérative et leur standardisation, impérieuse.

Pouvoir bien gagner sa vie est un préalable de l'apprentissage. Le respect de la terre et de ses ressources est accru par la compréhension du passé, qui favorise aussi la maîtrise de leur gestion future. Il importe de garder à l'esprit que la terre, l'eau et le socle rocheux du Nord sont les véritables sites historiques des populations nordiques, qu'ils constituent la source des ressources renouvelables, qu'ils sont promesse de développement énergétique et qu'ils sont un pont d'identité entre le passé et l'avenir. C'est le patrimoine du Nord qui est le principal garant de sa prospérité: sa possession par les Autochtones est essentielle à sa croissance.

La technologie ne saurait résoudre les problèmes de la croissance, à moins qu'elle ne soit adaptée aux désirs et aux besoins de collectivités géographiquement dispersées évoluant dans un milieu culturel nordique. Ainsi les immeubles et les équipements électriques et mécaniques conçus pour le Nord ne le sont pas uniquement pour lutter contre le froid, mais aussi pour répondre aux besoins culturels, sociaux et géographiques perçus et prévus.

L'exploration et la définition des relations entre la terre et la vie constitue pour les gens du Nord le domaine d'application de la science. Cette recherche a souvent été gênée par l'absence de ressources scientifiques. Cette lacune a été corrigée dans les Territoires du Nord-Ouest. Récemment, la science a été introduite dans les écoles et les collectivités, et est apparue comme thème dans les musées. Elle est précieuse non pas comme sujet abstrait, mais bien en tant que façon de voir les choses. À ce titre, elle s'enrichit considérablement des pratiques culturelles, de méthodes et de techniques d'observation que les Autochtones ont éprouvées avec succès pendant des générations.

Pour conclure, voici les recommandations préliminaires et les déclarations sommaires présentées à la réunion:

1. Il existe un consensus quant à la contribution que les cultures nordiques peuvent apporter dans le cadre de la Décennie mondiale du développement culturel. Cette contribution concerne divers domaines: l'éducation, les langues, le patrimoine, la gestion des ressources, la science et la technologie, et réfère à différents sujets: les conseils d'aînés, les échanges entre artistes, un village de jeunes et l'égalité des femmes.

2. L'apprentissage de sa propre culture dépendra de plus en plus de la participation de la collectivité à l'enseignement, à la préservation de la langue et à l'éducation spéciale, participation nécessaire pour faire contrepoids aux systèmes multiculturels imposés et extrêmement structurés.

3. La reconnaissance des langues autochtones et l'adoption de lois garantissant leur survie sont nécessaires au maintien de connaissances traditionnelles de base. La standardisation linguistique pourrait constituer une solution partielle au recul des langues autochtones.

4. La pensée autant que les lieux physiques forment le patrimoine du Nord. La tradition et l'expérience de respect de la terre et de ses ressources en sont les éléments fondamentaux.

5. Le rendement durable est un signe de la sagesse des stratégies de conservation. Les revendications territoriales et l'obtention de titres de propriété constituent des éléments de ces stratégies.

6. C'est en s'appuyant sur la sagesse traditionnelle que la Science dans le Nord résoudra les problèmes contemporains de la région. La technologie se fonde sur l'équilibre entre l'environnement physique et les besoins de la société.

7. Les conseils internationaux d'aînés permettent d'éviter l'émergence de problèmes culturels et sont un exemple en matière de prise de décisions et de planification.

8. Les échanges d'artistes entre différents pays favoriseront l'apparition d'une iconographie interprétant l'ensemble des besoins culturels.

9. Un village international pour enfants enrichirait l'identité mondiale et permettrait d'orienter les adultes de demain.

10. La contribution majeure des femmes à l'avenir de la planète doit être reconnue de façon irréversible; l'égalité homme-femme est la condition d'une véritable force culturelle".

M. Guy Bourgeault a assuré MM. Stevens et Duggan qu'il serait tenu compte de leurs rapport et recommandations.

Résolution

Après les débats issus de la présentation du rapport de la plénière, l'Assemblée annuelle a adopté par consensus la résolution suivante:

> *Suite aux interventions des peuples autochtones du Canada face à la menace que représentent pour ces peuples les actions actuellement en cours en Europe, au sujet du commerce de la fourrure;*
>
> *Reconnaissant que la chasse, la pêche et le trappage sont des éléments essentiels de l'existence de la survie et de la culture des Inuit, des Dénés et des Métis;*

Prenant également en considération que cette manifestation de leurs préoccupations face à un mode de vie menacé est une expression d'autodétermination et de droit à la survie selon leur propre perspective;

La Commission canadienne pour l'Unesco exprime son apptui aux peuples autochtones du Canada dans leurs revendications touchant aux activités essentielles à leur culture et à leur mode de vie et constate que ce mode de vie est respectueux de leur environnement.

L'Assemblée a invité le Comité exécutif de la Commission canadienne à transmettre la résolution au gouvernement du Canada et à l'Unesco. Des membres ont demandé de plus qu'on inclue dans le programme de la Décennie mondiale du développement culturel des activités conçues pour aider les peuples autochtones du Nord.

Au nom de tous les membres de la Commission, le professeur Alan Thomas a rendu hommage à M. J.M. Harrison qui a présidé les destinées de la Commission pendant les quatre dernières années.

M. Jim Harrison, le président sortant de la Commission canadienne pour l'Unesco a prononcé le mot de la fin. Il a remercié tous les participants, salué de façon toute particulière les invités de l'étranger, félicité les organisateurs de la conférence thématique, le personnel de la Commission, et les interprètes et il a conclu que cette réunion constituait un témoignage remarquable des réalisations de l'Unesco.

Rapporteur: Alain BISSONNETTE
Commissaire à la Commission des droits de la personne du Québec